

The American Missionary

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SHALL WE BEAT A RETREAT

1620--1920!!! What a history lies between those dates in Congregational achievements! How proudly we shall celebrate the victories of these three hundred years this summer! Others have surpassed us in numbers, none have surpassed us in influence. The faces of those Pilgrim Fathers were ever turned toward the future.

In 1810 we organized the first Foreign Missionary Society in America and fronted the world's need of evangelism with sacrifice and hope. If there is anything in the history of Congregationalism for which we are proud it is the unsullied and triumphant story of the onward march of the American Board. No church has a story to its credit more imperial or heroic. We were not rich in 1810 in numbers or money; out of our poverty and faith we launched out for God. But the American Board today confronts not only its greatest opportunity but its greatest peril.

In 1826 we organized the Home Missionary Society and we have almost completed a century of pioneering for America scarcely paralleled and never surpassed. Hardly had the war with England been completed and the western frontier won than the woodsman's axe was heard hewing his way westward. We were not rich, the war had not added greatly to our wealth, but our fathers determined to build that western land on the Christian faith. Out of our poverty we poured out money and men there, by the grace of God and the grace of the giving of our fathers, we built a Christian country. But the Home Missionary Society too, challenged by opportunities never equalled, is now also seriously challenged with shrinking resources, and the word "retreat" is almost on the lips of its leaders.

In 1846 we organized The American Missionary Association to express our brotherhood for the despised and enslaved Negro. Immediately after the Civil War the Congregational Churches raised increasing sums of money to "carry on," and with the spelling book in one hand and the New Testament in the other, we founded our schools. And for the past fifty years the work of this Association has been among the proudest achievements of our order. But now, while the Negroes possessed with a great upsurging race consciousness, are knocking at our doors in embarrassing numbers, we face the stern alternative of closing these doors of hope or finding large increase of resources.

The old story of Napoleon's drummer boy will occur to you. The army was in a panic, all seemed lost. The General came upon the boy and cried, "Beat a retreat," to which the lad replied, "Sire, I cannot beat a retreat. I never learned how, but I can beat a 'Forward'—shall I beat it?" He did and the retreat became a victory.

We beat a "forward" in 1810. We beat a "forward" in 1826. We beat a "forward" in 1846. Shall we beat a retreat in 1920? —*G. L. C.*

THE CONGREGATIONAL COMMISSION ON EVANGELISM

ENLISTMENT FOR SERVICE

REV. George A. Merrill, pastor of the Union Congregational Church at Taunton, Massachusetts, writes of his work: "We follow a fairly definite plan to enlist people in the Christian life and in service for the church.

"The deacons of our church constitute the Evangelistic Committee, and to each one of them is given a supply of cards, on which is printed the following brief statement of creed and purpose:

I believe in a loving God, my Heavenly Father, and I want to serve Him with my whole life. I know that Jesus has taught by His words and acts how all people ought to live; and I want to enlist as one of His followers.

Believing in the church as a Christian brotherhood, organized to extend the rule of Christ everywhere, I wish to unite with the church and do my best with others, to make goodness and loyalty to God supreme throughout the world.

With these convictions and aspirations, I am ready to unite with the Union Congregational Church, Taunton, Mass.

.....19.....

Signed

"We also use another card, on which our Church Creed is printed, quite widely. These were used to some extent in the Every Member Canvass. In my own efforts to enlist people in Christian service, I use both these cards.

"Also, when I receive members into the church on Easter Day, I give to each of them a little card entitled 'What To Do in the Church.' This card gives a few definite directions of the necessary things to be done if one would be successful in Christian living and in service to the church."



TAKE SOMEBODY YOUR SIZE

BISHOP T. S. Henderson, speaking on this theme, recently made the above remark. We quote from his address as follows:

"Emphasis has been given to the necessity of winning folks to Christ in the 'teen age, so that one wonders whether the Christian church has given up hope of winning adults. When an adult is won to Christ, he may be only an addition table; when you win a boy to Christ, he may be a multiplication table. But has the church no unsolved problem in losing her adult men?

"What are we doing to win men like Nicodemus, like Matthew, like Saul of Tarsus? The challenge of this evangelistic campaign to the big business men in the church is to take somebody your size. Challenge the bankers to win other bankers; challenge the lawyers to win other lawyers; challenge the merchants to win other merchants; challenge the directors of big corporations to win other directors; challenge the biggest Christian men in the community to win others just like themselves. Easy to win the boys; easy to approach the drunkard; easy to win the unprivileged classes. Take somebody your size."



FEARING THE LIGHT

WAINWRIGHT was a lovable chap, and the natives were very sorry to see him going to his death.

For many months, the little company of faithful retainers had followed him on his strange pilgrimage through the unfrequented district coursed by the River Oxus.

No sooner did he enter a village than the untutored inhabitants accepted him as a friend and brother, in some such manner as his hero, Livingston, had been received on his journeys.

Wainwright had now made an announcement of his purpose to enter upon an adventure from which the simple-hearted natives made every effort to dissuade him. In their own crude way, they tried to point out the dangers of his project and the impossibility of his return. But he had resolved to make the trip and laughed at their fears.

For so long as they could remember it had been understood among these river-folk that the peculiar light which issued from a certain cave near the summit of "Lamp Rock" was deadly to look upon. Doubtless it was the reflection of some hell-kindled flame.

Secretly amused by their warnings, but, nevertheless, with a slightly accelerated pulse, Wainwright determined to investigate this peculiar phenomenon.

Sorrowfully, the old Chief bade him farewell, lent him additional supplies for his pack train, and saw

him on his way.

After a three-day climb, the little party neared the summit. The adventurer left his men within a few hundred rods of the cave, and proceeded on the last lap of his quest alone.

Within a few minutes, they saw him enter where the ghostly light gleamed from the fearsome cavern. Fearfully and anxiously they had waited for a full twenty minutes when, to their great surprise, Wainwright returned. Eagerly they rushed to meet him, mystified at his survival, and asked him what he had discovered.

Said he, quietly, "Sunshine! Plain, old-fashioned sunshine! The hole in that rock goes through to the other side—and the strange light is just the light of day!"

* * * * *

Many people do not recognize natural sunshine when they see it. To their minds, any light breaking forth in an unaccustomed way or in an unusual locality is fearful. They do not stop to investigate the cause. Presently, a myth develops to the effect that there are perils in store for the adventurer and that the light derives its origin from some unholy source.

This attitude should never be true of us Americans, for we are sprung from daring ancestors, pioneers and trail-blazers whose motto was anything but "Safety First."

In this last little group of years

we have seen many an ancient ghost laid. Certain age-old fallacies and superstitions have been shown up for what they were—delusions.

Not so very long ago, political autocracy was considered a necessity to the government of certain nations. The whole business of kingship, with its attendant abuses and its open bid for social injustice, was deemed an established institution which could not, by any possibility, be set to rights. That theory is now exploded! A large number of second-hand crowns and scepters may presently be had at curio shops for a small consideration.

Again, a select group of anti-social iniquities used to be considered integral features of human civilization. Lately we have seen the daylight turned upon most of them.

Very few people who knew the facts were ever willing to say, with a straight face, that alcoholic drink had much to recommend it. But here it was; and society had accepted it and its baneful effects as a necessary evil. Drink was a demon, every way considered; socially, it was guaranteed to undercut mental peace and happiness; economically, it spoke for itself in the statistical reports of charitable societies and the annals of penology.

When the American people finally made up their minds that alcohol, as a beverage, had so very much more against it than in favor of it, that it should be put on the "Index," the business of throwing it out with one dramatic swoop was easily accomplished.

We are on the way up!

The old category of "Impossibilities" in social progress is being pared down until what remains of it is negligible.

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There comes now a summons from a large group of Christian churches of America, to hundreds of thousands who confess faith in the "Social Commonwealth of Souls" institut-

ed by the Galilean, to enter upon an adventure hitherto undreamed!

It is a joy to be associated with this new crusade! We shall have every reason to be glad that it was our privilege to live in the epoch when this peculiar movement was brought to actual fruition.

It stirs one to reflect upon all the sacrifices which have been made in the past looking toward this consummation of a hope, the realization of which must have appeared fifty years ago as belonging properly in the "Golden Age."

Sometimes a half dozen lives must be laid end-to-end to accomplish one specific task.

He who first catches the vision has the glory and joy of the pioneer; he to whom it is given to complete the task, has the honor and triumph of the victor!

But how much more credit is due the lives "lying darkly between," who hoped, and worked, and "watched for the morning."

Surely if the departed spirits of our devout grandparents could see the opportunities now confronting their posterity in April of 1920, they would be inclined to forget, in their new-found happiness, all of the hardships incident to their endeavors to bring this dream ultimately to fulfillment.

We owe it to this "cloud of witnesses" to run our race with credit, even if that involves our dropping much precious impedimenta.

All eyes are fixed on us from that bourne of them, who, though faithful, "received not the promise," it having been ordained that "without us they should not be made perfect"—nor their sacrifices justifiable.

One of the most stirring scenes in the life of our Lord occurs when, *en route* to Jerusalem on his last trip, two ambitious friends of his inquired if they might not have special reservations made for them in the spiritual world,

The Master quickly informed them that it was no part of his function to decide upon the relative superiorities of citizens in that spiritual Kingdom; but assuming that he had such responsibility, what made them think they were entitled to such distinction?

Said he, "Are ye able to drink of the cup that I shall drink of?"

Customarily, we consider this episode as a closed incident at this point. We deduce the moral that the two impetuous disciples were merely impudent in making such a request, which is probably true.

The most interesting fact about this narrative however, does not lie at this point. These men did not hang their heads, rebuked and ashamed. Confronted with a new challenge, which took stock of their capacity for the heroic, they seemed to find in that incident a resoluteness of purpose; and they replied, with conviction, "We are able!"

Whether or not they did ultimately prove themselves to be able, one may decide for oneself after noting their conduct through succeeding days. True, there were moments of faltering, for which we love them considerably more than we censure them.

John was mentally stamped at midnight in Gethsemane, but he turned up the next afternoon at Calvary; and James went out on the streets of Jerusalem and defied the military police and the Sanhedrin to kill him for his preaching—which they did. They were able! Though they probably did not realize it until the challenge was hurled at them!

Whether a new enterprise promoted in the name of God is a heroic endeavor, or a mere piece of bumptious insolence, depends very largely upon the motives and capacities of the people who launched it. If John and James in answering the query "Are ye able?" reply "We are!"—and then go out to make a ridiculous fizzle of their new resolutions, they only become ridiculous; but if, having an-

nounced their consciousness of a new capacity to render high-grade service, they invest themselves to the full measure of their devotion, their story is good for a thrill in the heart of any honest man of any period in the history of the world.

* * * * *

With splendid audacity a large number of denominations in this country have announced their policy to render a select service to this generation.

Some people are going to survey this opportunity and call it a burden. Others are going to see in it a tremendous privilege.

Some will be terrified by this strange light and shrink from it. Others will understand that it is only sunshine—God's light of day!

It would be very unbecoming for people who all their lives have been singing,

"Watchman, tell us of the night,
What its signs of promise are,"

to become apprehensive at sight of the first crimson streaks of the new dawn.

* * * * *

Some years ago in a Western town, a certain prodigal son said to his father who kept a little dry goods store, "Father, I am going to leave you. You are out of date. Your plant is fully fifty years behind the times. Your stock is too recent to be antique and too old to be contemporaneous—therefore it is unmarketable. Your clerks are sleepy; your business methods are absurd; your failure is imminent; I am off to seek my fortune with people who know what o'clock it is." And straightway he took his journey.

After roaming about for a few years, during which time he achieved nothing very notable, becoming neither an unqualified success nor an interesting failure, the young man decided to pay his father a visit.

When he alighted at the station, in his home town he saw some very attractive billboard advertising of the

firm which bore his family name. On the site of the old store, a very handsome stone building, twelve stories high, covered the block. A uniformed porter opened the door to him. A courteous secretary at the information desk in the main foyer, where he inquired for his father, told him that the business offices were on the sixth floor, and that he doubtless could see the chief if he had an appointment.

The young man's feelings may be better imagined than described when in the elevator he passed beautifully decorated and modernly equipped floors, in which the latest merchandise was attractively displayed.

In the privacy of his father's office, where he was welcomed somewhat after the manner of the prodigal son of old, the secret came out.

The old gentleman confessed that he probably would have puttered along, doing a very small business in a ludicrously ineffective way for the remainder of his life, had he not been jarred into a consciousness of his failure by the rough valedictory and abrupt departure of his son.

* * * * *

The Christian church has suffered much such humiliation as this merchant experienced when his son left him because he was "behind the times."

Frequently these disappointed and disgusted youths have spoken their minds candidly as they renounced their allegiance to the church. More often, they have allowed their membership to lapse by such easy stages that it was difficult to say exactly what date might be assigned to their departure.

But whether they went out noisily and dramatically, or silently departed without any fuss, enough of them have severed all connection with organized Christianity to constitute what the Interchurch World Movement calls "Group B"—meaning the people who think of themselves as Christians at heart but are with-

out any church relationship, (except possibly still retaining the ability to announce on their deathbed what minister might be called in to offer such comfort as etiquette requires.)

Our present task is to demonstrate to "Group B," upon their return to the old home church, (for during this period of widespread interest in the Interchurch World Movement it is to be presumed that many of the B's, and H B's, will show some interest in this project) that we of "Group A" who are presumed to be interested in the welfare and success of the Church have really made it "*a going concern.*"

If we are able to prove that to be true, the influence of Christianity in America can be many times multiplied.

Our attitude toward these people who are outside the churches must be one of sympathetic understanding of their problem.

If 2% of the American people were unattached to any religious institution it would be a very simple matter to say that they were not normal and had little to justify their delinquency. But after it is proved by figures that considerably more than one-third of the churches in America which were alive twenty-five years ago are now closed up, we will do well to look carefully down the barrel before we shoot at our un-churched neighbors and make sure that the charge we expect to fire off is likely to go out at the front end of the gun!

* * * * *

Somehow it seems that a fateful hour has come to the Christian church of America.

It is not exactly a "Survive or Perish" issue; for his faith is surely weak who fears that the church is in danger of losing her life.

All this recent chatter about the "crisis that has come upon the church" is silly talk.

When one reflects that this ancient

organization is really the only institution that has weathered the gales of the ages, and remembers that almost everything else with which we modernly have to do reeks of fresh paint, green lumber, hot rivets, wet concrete and perspiration, it is foolish for anybody to go about waving his arms and shouting that the church is in a precarious state of health.

However, it is clear that we have arrived at the parting of the ways.

The church, by committing the blunder of choosing the wrong road, will either plod along at a serious disadvantage until it reaches another crossing when a new generation of pilgrims will be confronted with another such problem of choosing a way; or, by deciding to do the adventurous thing now, may save many otherwise wasted years and embrace many otherwise neglected opportunities.

In this respect, we have reached a critical hour in the history of Christianity. Let us make no mistake about this!

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Who says so?

Conservative-minded people will desire to know by what authority these vast plans of the Interchurch World Movement are going forward.

This organization is nothing but a federation of leaders of the denominations interested in this endeavor, who are attempting to obey the wishes of their constituencies. As to policy and procedure, it is assumed that these men and women are in a position to know what are the most practicable plans and how best to give such plans a chance to succeed.

Suppose we look at the matter this way: the stockholders in a business enterprise elect a board of directors, who are themselves heavily invested, to represent them and act for them in determining the policies of their concern.

The stockholders have faith in that board. When they no longer have faith in the board they re-organize it.

So long as they do have faith in their board's wisdom and sincerity they abide by its decrees with a serene confidence.

Who knows better than the men elected to represent the churches on the various directorates of the denominations what plans and policies should and must be pursued to protect Christianity's best interests in our day. The author of this paper, not having that honor, can speak of this matter with full freedom.

If the manager of a factory, whose all is tied up in the business, and whose reputation demands that he should plan as wisely as he can for the success of the enterprise, announces that a certain new piece of machinery must be purchased costing enough to nullify all dividends for a year, his testimony is generally considered sound by his board of directors. If, after investigating his demand, the board decides that it is to the best interests of the business that this expensive machinery should be purchased, the recommendation is made, and the stockholders understand that their own permanent interests are being protected even at a slight temporary inconvenience.

Can we, with equal confidence in our leaders, accept their word when they tell us of certain "Emergency Needs" of the church?

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It warms one's heart and thrills one with pride to observe the manner in which our pastors and prominent laymen are springing forward to accept the responsibilities now laid upon them by our church leaders.

Whoever fears that the Pilgrims' posterity may lack their fathers' courage has much to learn about his own generation!

Whoever thinks that nearly a million Americans, upon whose denominational crest is engraved a picture of the Mayflower, will be timid about investing promptly and generously in this cause has underrated the company he keeps.

THE AMERICAN MISSIONARY ASSOCIATION

Read our Call for Teachers on another page.



Miss Anita B. Ferris has written a pageant which is just off from the press for THE AMERICAN MISSIONARY ASSOCIATION entitled, "The Court of Brotherhood." Miss Ferris is so widely known through her work for the Missionary Education Movement, that she needs no introduction to Congregational folk. This pageant as a vivid delineation of the work of the Association assures its usefulness.

Very complete directions are given for production on an elaborate scale or in very simple fashion; and the pageant may be given as a whole or the different episodes on Indian, Negro, Mountain, etc., may be presented separately by a group in any church.

A nominal charge of 25 cents a copy will be made for the pageant. Write to the Association and plan to present The Court of Brotherhood in your church. It will help much in raising the apportionment.



However we may emphasize "Applied Christianity" and speak of "The Social Expression of Religion," the fact stands that we must have on hand increasingly a goodly measure of Christianity to apply. —*Dean Brown*



There is no such thing as general social salvation about which so much is heard today, except through the Evangelization of the units of society. The most lasting and beneficial work of a true minister of Jesus Christ is distinctly and definitely personal.

—*Dr. A. Z. Conrad.*



We ask our readers to make a visit with us in some of the schools in our chain of institutions to get a glimpse—only that—of the way in which these schools go on day by day industrially. It will be recognized that this is additional to the purely academic studies which in thoroughness are expected to measure up to the best standards in all grades.



"Now that the war is over the church should return to its historic functions, of Christian nurture, evangelism and religious education, with new sanctions, and a sure knowledge that its ministry to the inner life and to the building of character are after all its greatest contribution to social welfare. If the governments of the world have learned the lesson of the war, they will encourage the church in these vital undertakings, and they will themselves turn with renewed energy to the work of education. Every movement of social reform will be partial and disappointing until a powerful work of education, both general and religious, has been accomplished."



WE have asked some of our schools to give us just a day in their industrial departments. It will be noticed that outside of the agricultural work there is no mention made of the use of machinery. In larger institution not reported, the mechanical aids are more observable, but even then there is little call for any machinery beyond that which is relatively simple. There are two reasons for this. One is, the basic industry of the Negro people for this generation at least is agriculture. Negroes can get farms for themselves, and can work them, but in present conditions they can not make use of machinery to any appreciable extent. They have not yet capitalized to be themselves owners of mills and factories in which machinery is required. In the present labor discriminations, there is no opportunity for mechanics in any intricate machine work. Indeed, where Negro youth have been trained in certain vocational schools to use machinery, they find little encouragement when they have left school in their every day experience. Consequently, many so trained turn to teaching and other methods of gaining a living. Meanwhile, those taught in our secondary schools are quite fully prepared for any machine work which they may expect to use when they go out into the struggle of life. They can also use the tools for carpentry and furniture-making, and masonry and work in iron, and find employment where they make their homes. They do this, and do it well. Especially as architects, carpenters, and builders, graduates of our schools have done excellent work, and have achieved a large measure of success.

A CALL FOR TEACHERS

THE American Missionary Association will soon be making its schedule of teachers for the next school year. We wish to call attention to the higher and secondary institutions which will be seeking teachers who can teach. There must be many from colleges, higher institutions, and normal schools who have the missionary spirit and desire, who cannot get to Africa or China who would find a good field for Christian service in a work which beyond mere teaching has a national significance and importance. We say teachers who can teach, for they cannot teach who themselves do not know. We need teachers whose missionary spirit is such that they can be content with salaries equal to the missionary teachers of *foreign* missions. These salaries may seem smaller also than they really are when it is remembered that there is no expense in getting to the field or return from it, and

meanwhile none for ordinary living expenses. With salaries, for example averaging for the coming year thirty-three per cent advance of those now paid, the teachers in the Association will have a support which all missionary agencies might consider generous and ample. Many teachers will have more to their credit when the school year closes than do many others who are teaching in the schools nearer their homes.

While we recognize that teachers even in mission schools should not be without regard to the remuneration which they may find needful, the motive which we put before the money question and all others is the larger missionary motive. It is this missionary spirit which has made the work so appealing to the devoted teachers in the days which are gone, and it is this missionary motive on which we must rely for teachers in the days that are to come. Many have found the work so appealing and satisfying that they have held on year by year, some of them for a quarter of a century, and many scores of them for decades. They realize that we are living in epoch making days. They realize that the Christian religion, rightly interpreted and applied, is the only permanent solution for our political, economic, and social ills as well as for our personal salvation. The American Missionary Association believes that it is the business and privilege of the church to interpret this religion to the needy peoples to whom we have been called, and to apply it to those who otherwise are in ignorance and darkness of mind and soul. And we know that this is accomplished most directly and effectively through our Christian schools under the direction and with the instruction of Christian teachers.

Our appeal is to all who can work happily in the Congregational harness though they may be of other communions to make early application for teaching in the Southland.

WHAT HERBERT HOOVER THINKS

FOR generations the American people have been steadily developing a social philosophy as part of their own democracy—and in these ideals it differs from all other democracies. This philosophy has stood this period of test in the fire of common sense; it is, in substance, that there should be an equality of opportunity—an equal chance—to every citizen. This view that every individual should within his lifetime not be handicapped in securing that particular niche in the community to which his abilities and character en-

title him is itself the negation of class. Human beings are not equal in these qualities. But a society that is based upon a constant flux of individuals in the community, upon the basis of ability and character, is a moving, virile mass; it is not a stratification of classes.

“Its inspiration is individual initiative. Its stimulus is competition. Its safeguard is education. It is the essence of this democracy that progress of the mass must arise from progress of the individual.”

Any race incorporated but taking no responsible part in citizenship is a dangerous element. Any people from whom rights are withheld or disabilities imposed are likely to give trouble in proportion as they approach the ideals and intelligence of the ruling class.

SOUTHERN EDITOR PLEADS FOR JUSTICE TO THE NEGRO

THE Chattanooga Times in an editorial appeals for a righteous public sentiment towards the Negro people as a class. He calls "attention to an impressive appeal for just treatment of his race and for full equality before the law by the principal of Tuskegee, and hopes that it will not fall on leaden ears in the South." He adds, "the principal pointed out the tremendously profitable asset the South has in the Negro as its laborer and how easy it would be for the southern people to grip him to the section by kindly and sympathetic treatment. He protested that it was not fair, it was not just, it was not Christian to make the vast majority of the Negroes in the South the scapegoats for the crimes and the vices of the few, and he believed the time was near when the southern people would realize the dependable value of the Negro's loyalty and fidelity, after which he expected to witness a better understanding and, therefore, better relationship between the races."

Coming to a concrete ground for complaint, he said: "It is unfair; it is un-American, it is un-Christian to

force the Negro to ride in a 'Jim Crow,' stuffy, filthy, wooden coach, when other people are riding in a clean, well-ventilated, well-appointed steel coach, and yet to charge the Negro the same price for riding as the others. It is not fair to the women of our race, it is not fair to the white race."

Who shall say that this statement is not true? Who shall say that if we are to have segregation of the races in our railroad trains that the Negro is not entitled to the same comfort, the same security and the same treatment, when he pays for it, as other people? There is no protest here against the separation of the races—although it would seem that there is an element of unfairness in classing all Negroes together without discrimination—but there is a very just protest against injustice and mistreatment. If the railroads do not provide the proper equipment for the Negroes who ride their trains, there would seem to be a very proper cause for appeal not only to a just public sentiment, but to the courts. A concession is due the Negro either in better treatment or reduced fare.

TRAINING BY DAILY ROUTINE AT ALLEN NORMAL SCHOOL, THOMASVILLE, GA.

WHILE "Industrial" is a part of the full name of Allen Normal School, the "Normal" course is the one that has received most of the formal emphasis.

The boys, even if they have no trade training, receive much manual training in the shop where they are taught to reseat shairs, weave rugs, make mats, and do various other more or less practical things.

For the girls in the cooking and sewing departments, a good start is made toward preparation for useful occupations. The effort is made to

adapt the training in cooking to the present and prospective conditions and needs of the pupils, so that when they come to cook in their own homes they will get the best and most appetizing food values at the lowest cost.

The work in the sewing department appeals even more strongly to the girls, who care very much for their personal appearance, and want to be able to look as presentable as possible. When a girl chooses a piece of cloth, pays for it, decides with counsel how the dress is to be made,

and goes at it, she is bound by every consideration to do a good job. It is only the more advanced pupils who can work this out well, but the aim is to have all the garments, even those made by the youngest, so well done that the makers need not be ashamed to wear them.

But, on the whole, the most important part of the industrial training in Allen Normal and Industrial School is the daily routine in the dormitory occupied by the teachers and girls. This is an every day matter—beginning with the rising bell and ending only when all the family are in bed—and asleep.

One of the girls rings a bell at 6:45 in the morning. Then she and another girl assist the matron to put on the breakfast that has been prepared by the cook. Meantime the teachers and girls have arisen and made ready for breakfast which is served at 7:30. Following breakfast, the girls wash and wipe the dishes, set the tables for the next meal, clean up the din-

ing room, dish room and kitchen, take care of the teachers' rooms, the halls, porches, school rooms, and attend to their own rooms. Each girl does her own laundry work. Oc-



ALLEN NORMAL SCHOOL, THOMASVILLE, GA.

asionally a girl will "shirk" her work, thereby developing and meriting a bad reputation, but most take a commendable pride in being able to say truthfully, "I am loyal to my work."

No girl can be subject to this daily routine for even two or three years without having her whole life materially improved.

A DAY AT MOORHEAD SCHOOL, MISSISSIPPI

I AM asked to describe a day in the Industrial School in Moorhead with special reference to our industrial work. For some time, we rather prided ourselves on this department of work, but "owing to conditions created by the war," a phrase we are beginning to dread, industrial teachers seem to be luxuries which few can possess.

Still as we have nearly one hundred in our family and have only one cook and a laundress, you can imagine some industrial work has to be done.

Come with me to the dining room

some morning. After the girls have finished their breakfast, at the tap of the bell, about twenty of them pass to the dish rooms where each one gets her trays and an apron. There are ten tables to be cared for, and soon the room is full of hurrying girls. Glasses, silver and plates are marched into order and carried to the girls who are waiting with tubs of steaming water, and in a very short time the tables are reset, and two more girls are sweeping the dining room. While this work has been going on, another unit of girls has been sweeping and putting rooms in order and later this

work is inspected. One girl was sent back to do her sweepng three times one day last week, and the third time the floor was clean, and what was better still both teacher and girl kept pleasant through it all.

One girl has arisen early on this particular day to help make and fry corn fritters for breakfast; another goes to the kitchen after

the board. In that way, our bed and table linen is ironed.

During this day, the fourth grade have had sewing for an hour under the direction of their teacher, and have mended the sheets and pillow cases which have come in from the laundry, and those who had mending of their own have brought it to the sawing class to do. The two high-



INDUSTRIAL SCHOOL, MOORHEAD, MISS.

breakfast to make gingerbread for supper, and two more help make biscuits for supper, and our churning and butter making are done by a girl. You see, we have some domestic science, although we don't have a teacher.

This particular day is ironing day, and there are twelve girls on this circle. Two of them sprinkle, fold and apportion the clothes, and when the others go out after school each one finds her name over a certain board, and her share of articles on

est grades are hem-stitching tray cloths or rather end pieces of the tables, and bureau scarfs for their rooms. Nearly all of the girls are making either waists or aprons for themselves out of school hours, and these are to be on exhibition at the end of the month.

In the meantime, we are hoping for a teacher and a building where one room will not have to serve as sewing room, girls' sitting room, and recitation room, as is the case just now.

Private and denominational Negro schools represent over \$28,000,000 with over \$3,000,000 income. But only 4 per cent of Negro children attend these schools.

A DAY AT LINCOLN ACADEMY, KINGS MOUNTAIN, N. C.

LINCOLN Academy is the contribution of the Congregational churches of America through the American Missionary Association to meet a great need among colored people. It is its only institution in western North Carolina for this purpose. It is a school of high ideals which provides work for those who want to help earn their

graduating dresses.

Beginning, with the fourth or fifth grade, we teach cooking and all forms of housekeeping and home economy, sanitation and home health to all girls through the twelfth grade.

Beginning with the fifth grade, all boys go to the manual training shop. We have a blacksmith shop and some



way; the only high school for colored youth in the county, and for some distance in other counties. The Lincoln Academy service flag owns 26 stars. Some of the boys are back from camp and doing good work in school. Throughout the student body, there is evidence of deepened faith and religious experience which is gratifying to both the missionaries and the constituency.

Beginning with the primary grades we teach sewing to all the girls as long as they are in school, and the girls are required to make their own

work is done there, but our main emphasis is on wood work and wood working tools. The graduate from the fully equipped machinery shop often finds himself helpless when he returns to the conditions about him because he has no machinery with which to do his work. Here comes the emphasis of the mission school industrial work with tools by the hand.

From the seventh grade through high school, we teach the fundamentals of agriculture, animal husbandry, crop rotation, chemistry of

soils and fertilizers as well as feeds, farm buildings, storage, preservation and marketing produce.

We also give the regular public school music and private instruction on the piano. All this is in addition to the instruction common to the regular schools. We follow the State Board of Education's list for work in the first seven grades. The high school work is guided more closely by the A. M. A. Manual.

It is our purpose to train every boy to become a successful man, husband and father, prepared to do his part in the provision, care and upkeep of the happy home. Likewise the girl is fitted for the varied duties, privileges and opportunity of her sphere as wife and mother.

The students have practical experience in maintaining the home life of the institution. Under the direction of the principal, matron and teachers, all of the work of the large family and of the farm is performed by the students. We have a steam heating equipment; hot and cold water and plumbing for bath rooms with nearly a mile of pipe to the spring on the mountain and covered reservoir, the source of our water supply. In our printing department, we do all of our own printing. For our 26 buildings all told from the least up to the three story girls' dormitory and the fifteen roomed school house, we do the ordinary repairs and upkeep of the plant which furnishes a great variety of problems in indus-

try and handicraft. We have just installed a \$3500, down-draft steam heating system. A good deal of the work of installation and nearly all of removing the old system was done by our boys.

The students also learn about the upkeep of their bodies. By the use of simple, home remedies and instruction in rules of health, we are able to maintain a high percentage of health. With over sixty boarders and a dozen missionary workers, we have not called a doctor this year, and we are beginning the fifth month of school.

We call attention to a phase of institutional life full of possibilities for vital and practical instruction which can be, and are too often, overlooked. There is supreme pedagogic value in the achievement of the daily task.

This is, by request, a statement of the industrial phase of our mission. But I want to say that our first interest is in the development of Christian character. In this time of reconstruction, the things most needful for all humanity are Education and Religion.

We have all the leading denominations, including Catholic, represented in our boarding family. The people appreciate what is being done for them. Families are moving into the district to send their children to Lincoln Academy. The Lord is blessing the work and the supporters of the work will share in the blessing.

A DAY AT LINCOLN NORMAL AND INDUSTRIAL SCHOOL, MARION, ALA.

Industrial Training at Lincoln Normal School

IT is Monday morning when we invite you to a tour of inspection to see how we are training our pupils to become useful members of society.

Breakfast is the first thing in the order of the day, and we will show

you three kitchens where the meal is being prepared for nearly a hundred boarders and teachers, without a single hired cook,—all the work done by pupils of the school. Breakfast is served promptly at seven, which makes necessary the ringing of

the alarm clock at half past four for the head cook of the boarders. In all the kitchens, things are stirring before six o'clock. We will enlarge our table enough to extend our hospitality, for we wish you to see for yourself what appetizing meals can be prepared by girls from the eighth to the twelfth grades when they have been carefully trained. At the teachers' dining room, the waitress in white cap and apron will serve us with flaky biscuits or muffins, delicious coffee, and eggs cooked in any style you wish.

As soon as breakfast is over, there is a scattering of the pupils in various directions to attend to their appointed tasks before the school bell rings. Some girls wash dishes in a quite, orderly way, others sweep and clean rooms. One girl attends to the milk and washes the separator; and other sorts clothes in the laundry.

One boy cares for the horse; another, for the pigs; and others carry kindling and coal to the teachers' rooms; while still others go to the school rooms to make the fires. One boy is seen trundling a big wheelbarrow load of teachers' linen to the laundry. All the boys make their own beds and sweep and arrange their rooms.

At 8:30 the school bell rings, and from all directions the pupils come flocking; their kitchens, dining rooms, and sleeping rooms being left clean and well arranged. Occasionally some boy or girl has to be called out of school to go back and rectify some oversight, but usually the rooms will bear the inspection of the matrons.

During the day, girls from all grades go to the Sewing Department, where they receive lessons in garment making, mending, rug weaving, hat trimming, and occasionally, in making the fancy work, so dear to them.

At the shop we see boys learning to handle tools and make such things

as fuel boxes, desks, book cases, writing tables, and many other useful articles. Others are getting instruction in ways of repairing, and keeping their homes up in better shape, and are taught painting, kalsomining, and general repair work on the school buildings.

An interested class in agriculture is planning a garden; each pupil laying off his plot, preparing it, and planting seeds for early spring vegetables.

But you will be most interested to come with me to the Cooking Department where classes are getting scientific instruction and at the same time the practical application in preparing the lunch that is to be served to seventeen teachers this noon. Much attention is paid to the economical preparation of food, and many valuable lessons in conservation are taught. When you sample the lunch this noon, you will see that a simple meal at a small cost can yet be made delicious.

As you take a peep into the Kindergarten room, you see that even here the foundations of an industrial education are being laid, for it is lunch time and the children are delighted to have a share in the work. Certain ones are delegated to pass the paper napkins, crackers, and cups of milk. After the eating of the lunch with great formality, different ones sweep up the crumbs, gather up the cups, wash, and wipe them. As you watch the process you are duly impressed with the dignity of labor.

After the school closes in the afternoon, every pupil has his appointed task, for it is the understanding that every one, no matter what he pays, must give one hour of service a day. The boys and girls go to their rooms, put on working clothes, and soon appear ready for their duties.

We find three boys at the Teachers Home giving it a coat of white paint. One is replacing some panes of window glass that have been broken.

Four are raking leaves in the front yard and hauling them to the barn to be used as bedding for the cattle. Some of the older boys are getting a valuable lesson in cutting out the dead parts of a tree that might be dangerous. Others are carrying ashes out from the school rooms, taking in coal, and laying the fires for the morning.

A group of fifteen girls in dust caps and aprons come down to the school building to sweep and dust the twenty school rooms. Here are some of the smaller girls, busily dusting erasers, singing at their task, happy to have their own assignment of work. One girl who makes all the butter for the teachers is churning.

But the kitchens and dining rooms are again the busiest places of all with girls preparing the dinners, and the appetizing odors that come to us make us glad of an invitation to stay.

The teachers' laundry is a busy

place, for the clothes have been brought in, and a number of girls are ironing. In the girls' laundry behind the dormitory, there is a small army at work, some washing for themselves, and others who are helping to earn their own way, washing for the boys.

Promptly at 5:30 the dinner bells ring, and we see the pupils march into the dining room to enjoy the one sociable meal of the day. Then come the inevitable dish washings again. The cooks look over their menus for the morning, and start the bread for the baking the following day.

At seven o'clock the matron's bells ring, calling the pupils to "Study Hour"; and, with the satisfaction that comes from a day well spent, they, with one accord, turn their attention to the lessons of the morrow. Thus ends a busy, happy, progressive day at Lincoln Normal School.

INDUSTRIES AT BALLARD NORMAL SCHOOL, MACON, GA.

CONDITIONS for colored youth in this section of the country are not at all conducive to the higher or finer way of living. Not coming very intimately in contact with the more refined white people would partly account for this, hence the necessity of the missionary schools.

The colored people, realizing their deficiency to a certain extent, are taking every opportunity to improve when that is possible, and the A. M. A. is the one opening they have for helping them to that better living.

In the domestic art department, the aim is to teach the beautiful in the useful, both for self and home, and great stress placed on the economic side of home life.

The making of all kinds of garments for children and grown people

as well as the many things that add to the beauty of the home are made.

The willingness and hearty co-operation with which the problems are being worked out by both parent and pupil make it a delight for the teacher.

Were some of the home conditions seen, the admiration for the pupils who desire the better way would inspire all who can give to do so liberally.

We make the industrial work as practical as possible, for the students we handle are much in need of this kind of education. We give the theoretical in mechanical drawing, showing the student the value of planning and planning in detail. We give the practical in work of value, work that is needed, such as repairing, building, or problems neces-

sary for the school or household. The students have repaired floors, windows and sash, toilets and chairs, work that involved wood working, carpentry, joinery and plumbing, work that requires the finest kind of skill, and will include painting, staining and varnishing; tables and plumbing for the physics laboratory. We meet the problems that arise from day to day.

As the work is given to the student he is allowed to plan for himself, for in this way the brain and the hand work together.

The crying need is for a worker that can think, and a thinker that can work; that is what we are trying to produce.

The "Passing of a Day" is as follows: At promptly 9:15, a group of twelve small girls from the seventh grade comes smiling into the domestic science room. This being one of their first lessons in cooking makes them very happy. After carefully washing the hands and dressing in clean white aprons, we are all ready for the lesson of the morning. On this particular day, we are learning a great many things about cereals, one of our important carbohydrate foods. Now we spend a little time with a few simple experiments so that we may learn something of the composition of oatmeal, then we prepare for cooking. After the cooking has been done the lesson carefully reviewed, and the tables nicely cleaned, we dismiss this class while another small group enters the room. These girls are from the eighth grade, ready to prepare the hot lunch which is served at recess for the whole school. We are making soup to-day. This with a few sandwiches, plain and sweet crackers, will be sold at cost. A small bowl of nourishing soup with two crackers can be bought for five cents. Soon the bell rings and a long line of about two hundred pupils pass be-

fore the counter with trays and then to the small tables. Everyone is especially happy to-day. Two new cooking utensils have been bought with some donation money, and now at last there are enough kettles for making a sufficient amount for everybody. Of course, all the seats are soon filled, but the boys don't mind standing. Two older girls from the high school clear the tables and wash the dishes, and in this way earn their tuition for the term.

Our next class is composed of second year pupils. Our lesson to-day begins with a short review of previous lessons where we have studied the different cuts in a "side of beef," the best cuts for soups, stews, steaks and roasts, and the best methods for cooking the differ-



BALLARD NORMAL SCHOOL, MACON, GA.

ent cuts. Now we will have a practical demonstration of stewing, roasting and pan-broiling. Our time is soon exhausted. A lesson for outside reading is assigned, and the class passes from the room. School is over for the day, but a few little heads bob in and out of the door, asking how much they "made in the last test," or to say that they cooked some particular thing at home and no mistakes were made and it "sure was good."

It is time to go home for rest, but who could leave such an interesting pile of papers without at least glancing at a few of them. These papers

have been written outside of lesson periods, and our subject this time is "A practical Lesson in Spending Money." A special appropriation has been allowed the domestic science department to be spent for cooking dishes with the understanding that the girls help to plan the spending of it. A list of essentials was to be carefully figured out from a list of dishes which we have on hand and price lists from different stores in town. The pupils were also allowed to suggest some things which weren't on the price lists. When reading these papers, one is reminded of the letters often written to Santa Claus. One girl hopes we can save out money for a refrigerator, another thinks we must have some new dish towels, and still another wants a fireless cooker, so the class can "see how it works." Others suggest a roasting pan with rack, a pyrex pie plate, a coffee percolator, some quart and pint jars for canning

more fruit, enough large and small double boilers for the whole class, a new collander and a flour sifter. One would like some pretty dishes and some nice table linen to use when we serve a meal in class and a good looking dining table. School closed over an hour ago, but we can't get away from this. All these things seem important, yet how can we stretch that money? Finally we decide on a few necessary dishes and start for town on the next trolley. We find several of our pet dishes sold because we didn't get there soon enough, and prices on some other things way beyond our reach. A few things are ordered, and we must hurry home to dinner. The rest must be left for another day. Even though a little weary, how thankful we feel to have even a very small place in this great work. We only long for more patience and a deeper love that we may be of greater service.

NEGRO QUIZ FOR CANDIDATES

THE National Association for the Advancement of Colored People, has sent a questionnaire to every man prominently mentioned as a presidential possibility asking him to state his views on a program for bettering race relations in the United States. The replies are to be published in the Negro press throughout the country. The questionnaire is as follows:

If elected President (1) will you favor the enactment of laws making lynching a Federal offense?

(2) What is your attitude toward the disfranchisement of Americans of Negro descent? (a) will you advocate that Congress enforce the Fourteenth Amendment and reduce the representation of States which disfran-

chise their citizen or (b) will you advocate the appointment of United States Commissioners to enforce the Fifteenth Amendment?

(3) Will you endeavor to bring about the abolition of "Jim Crow" cars in interstate traffic?

(4) Will you withdraw armed or other interference with the independence of Haiti?

(5) Will you pledge the appointment of Negro soldiers and Negro officers in the armed forces of the United States in proportion to their numbers in population?

(6) Will you abolish racial segregation in the Civil Service of the United States?

NOTABLE PROGRESS IN ORIENTAL MISSION WORK

THE most notable development of the Oriental mission work on the Pacific Coast for many years is the joint occupation of the Utah field by Congregationalists and Presbyterians in Japanese church work. Two years ago, a church was started in Salt Lake, being the only Christian work for a population of nearly 8,000 Japanese in the district from Southern Utah to Central and Western Idaho. A survey of the field indicated that there were three strategic centers that ought to be occupied, Salt Lake, Ogden and Pocatello. At first, it seemed impossible to establish a pastor at more than one place, and Salt Lake was chosen because it seemed to have the strongest constituency of Christian Japanese. The work there has abundantly justified the choice, but the necessity of manning the other centers has been increasingly pressed upon us.

Last fall, Dr. and Mrs. Otis Cary of Japan offered to come out to the Pacific Coast and aid in the Japanese work at their own charges wherever they could be of the greatest help. They were asked to go to Ogden and organize that field for a permanent Christian center. Splendid work was done during the fall, and just lately a Japanese evangelist has been secured from Oberlin Theological Seminary who has begun work. Dr. Cary tells of the remarkable progress that has been made in winning the community for the support of Christian work. A letter from him says:

Mr. Maruyama reached Ogden Saturday, February 7. Last Saturday evening, he called together the young men in my English classes together with a few others to form a club for a social time. In this way, he hopes to get into helpful relations that will bind them up with our general work.

Yesterday we were able to meet again and to be in our new chapel. There were thirty-six present, the

largest number we have yet had. One of the ladies from the Congregational church helps us by teaching a class of Japanese children that talk English but do not understand, or profess not to understand Japanese. Our friends seem to be enthusiastic over the new hall. One has given a stove, another a rug, another who is not a Christian but has children in the Sunday School, has given a clock. But perhaps the gift that pleases us most is that of twenty-eight dollars' worth of English hymn books in memory of the wife of the giver.

It is a Japanese custom to have a memorial meeting one year after a person's death, and at the close of yesterday's service a number of us went to the cemetery where before the wife's grave we had a hymn, prayer and a few words by Mr. Maruyama and myself. Then came the best of all as the man said that he wished there before his friends to announce his decision to follow Christ and his hope that those of them who were not already Christians would decide to take the same step.

There has been also what was almost another gift. The head of one prominent family, that has been considered strongly Buddhistic and unfavorable to Christian work, sent a hundred folding chairs which he gives to the Japanese Association (which will probably be allowed to have its meetings in the chapel), saying that they might be used for the Christian meetings. The Christians already had an organ, so that now we have about all of a material nature that is needed.

With our new meeting place, the evangelist, and the new enthusiasm among the little band of Christians, we hope that through God's blessing the work may be established on a solid basis and be the means of helping many of the Japanese to learn about Christianity and to become followers.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for February and for the five months of the fiscal year, to February 29th.

RECEIPTS FOR FEBRUARY

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1919	5,770.33	1,378.84	2,820.50	....	148.77	10,118.44	6,004.97	16,123.41	4,848.38	20,971.79
1920	12,212.01	686.12	4,940.57	....	43.00	17,881.70	7,318.99	25,200.69	6,007.63	31,208.32
Inc. Dec.	6,441.68	692.72	2,120.07	....	105.77	7,763.26	1,314.02	9,077.28	1,159.25	10,236.53

RECEIPTS FIVE MONTHS TO FEBRUARY 29th

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	68,380.82	2,319.90	13,796.70	....	299.31	84,796.73	2,588.16	87,384.89	26,809.90	114,194.79
1919-20	83,083.87	2,761.92	19,074.21	5.00	351.99	105,276.99	5,861.60	111,138.59	38,735.79	149,874.38
Inc. Dec.	14,703.05	442.02	5,277.51	5.00	52.68	20,480.26	3,273.44	23,753.70	11,925.89	35,679.59

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918-19	1,107.55	773.70	2,591.35	....	161.07	4,633.67	11,943.25	16,576.92	.....	16,576.92
1919-20	10,001.31	844.76	3,951.58	....	161.12	14,958.77	19,870.30	34,829.07	.....	34,829.07
Inc. Dec.	8,893.76	71.06	1,360.23	....	.05	10,325.10	7,927.05	18,252.15	.....	18,252.15

SUMMARY OF RECEIPTS FIVE MONTHS TO FEBRUARY 29.

RECEIPTS	1918-19	1919-20	Increase	Decrease
Available for Regular Appropriations ...	\$114,194.79	149,874.38	35,679.59	.....
Designated by Contributors for Special Objects	16,576.92	34,829.07	18,252.15	.....
TOTAL RECEIPTS FIVE MONTHS	\$130,771.71	184,703.45	53,931.74	.....

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gifts plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

An unusually large amount of space in this issue is devoted to the Congregational World Movement, hence the omission of the Pastors' Section for this month.



Near one of our mission churches in the South a new organization has recently been formed which has at least the spirit of old-time independency. They have adopted the name "Christian Union Without Controversy," and wish to be yoked with our church when a home missionary can be secured.



The following new leaflet is announced: "The Romance of a Mission Field" by Rev. James F. Walker, is a description of pioneer work in Colorado. "Twelve Missionary Topics for Young People's Societies for 1920" is off the press and ready for distribution. Bound copies of the Annual Report containing the minutes of the annual meeting, also separate copies of the minutes, are now in hand. Copies of all of the above may be had upon application to The Congregational Home Missionary Society.

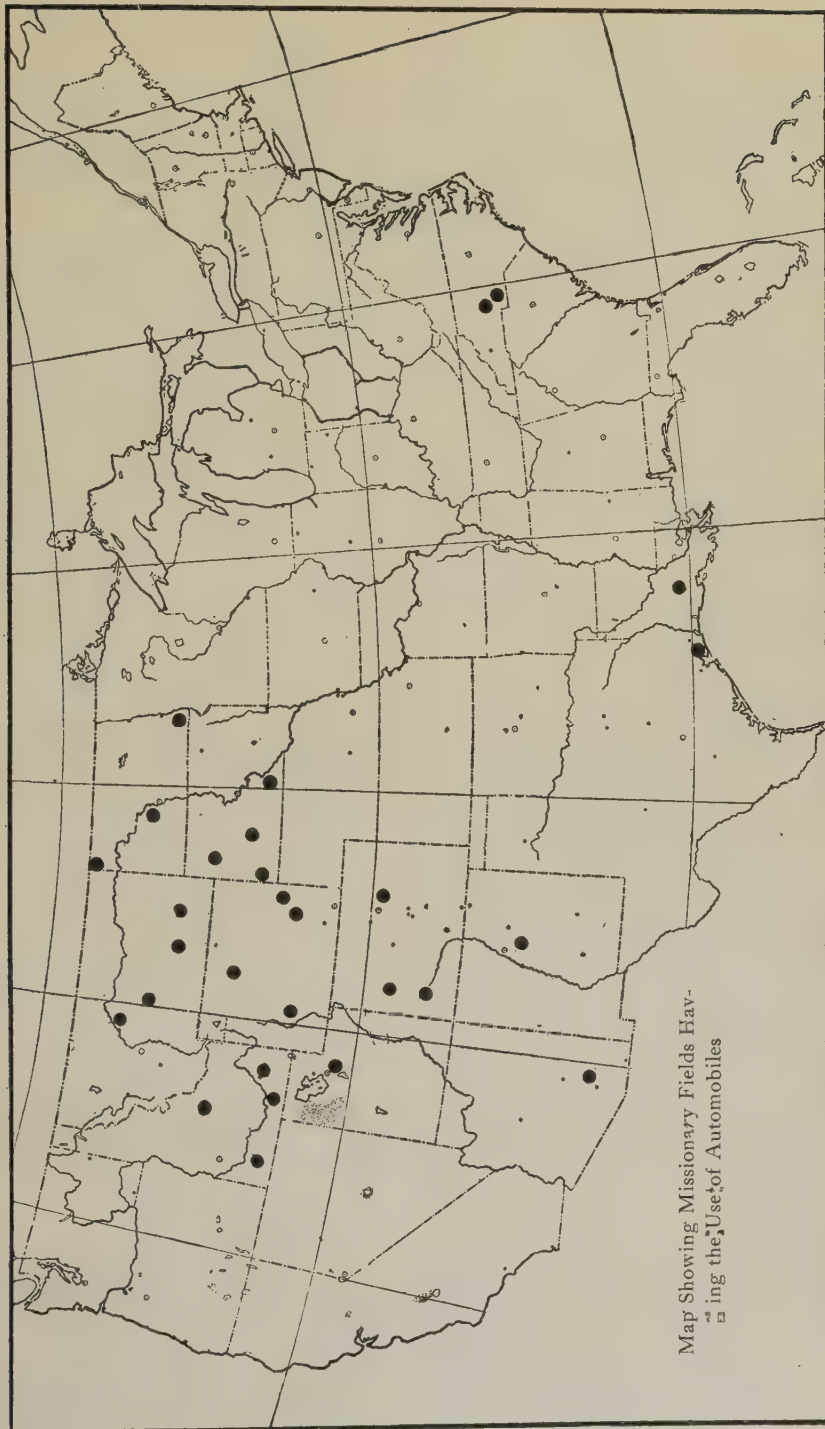


The Congregational World Movement is not a luxury; it is a necessity. We are facing a shortage of men. Higher salaries must be paid. Property in many places is unused, with buildings closed. Letters from the wide field are constantly being received urging the need of help. Here is a sample. Five churches in a circuit and not a sermon in a year. Unused buildings at three places only remind the people that somewhere, somehow, someone has failed them. The right man has here the supreme opportunity to serve his Lord, but who will have the vision or courage to answer?



Rev. George A. Downey, of Vernal, Utah, writes the following characteristic account of some of the hardships that are the lot of one who lives sixty miles from the railroad in the valleys of Utah:

"I had a hard time getting home, being from Sunday morning until Tuesday morning at three o'clock getting from Mack, Colorado, to Vernal. On Sunday morning, when we were a little over a mile and a half from Mack, a rail broke, the engine was derailed, and it was noon when we got back to Mack. Fortunately the little narrow-gauge car stayed on the track. I could not get to Vernal that day, so I stayed in Mack until the next morning. We got to Watson, Utah, fifty-four miles away, all right, but we were fourteen hours making that last fifty-four miles, arriving in Vernal at three a. m. I was ill and it was a hard experience. Twenty-one miles from Vernal we, in company with three other autos, became stalled in the mud. We had to tap the telephone line and send for a team to come to us from Green River station, six miles away. Happily it was not very cold and we had plenty of wraps. The roads are in the worst state that I have ever seen. We were all thankful to arrive safely home. There were two ladies in the party."



Map Showing Missionary Fields Having the Use of Automobiles

FORDS—WHERE LOCATED AND WHERE NEEDED

By Secretary of Missions Frank L. Moore

OF the twenty-nine automobiles that have now been purchased under the direction of the Home Missionary Society three are out of commission from long service, and three brand new machines have been purchased and are on their way to these fields. One of those already discarded has been sold and a new one has been ordered to take its place.

The full story of these machines, if written, would form a most fascinating chapter in home missionary annals. These little Fords are scattered across the country from North Carolina through Louisiana, Texas, New Mexico and Arizona, and north to the Canadian Line. The majority of them are doing service in that region of vast distances, up and down the backbone of the Rocky Mountains and in the prairie states.

As we compare the days of the Ford machine with the era that preceded it, we can hardly see how anything at all was accomplished with the slower means of transportation. Take, for example, the great region that lies in the western part of the Dakotas and on the plains of Montana and Wyoming. There, in the land of illimitable distances, settlements are widely scattered. To make a dozen pastoral calls, the minister may be compelled to travel sixty or one hundred miles. The faithful broncho, no matter how splendid an animal he might have been, was utterly incapable of rapidly covering such distances. A minister who had a Sunday afternoon appointment would finish the morning service, snatch a bite to eat, get on the back of his horse or into his cart or buckboard, and drive furiously ten or a dozen miles, barely reaching his appointment on time. After undergoing the same feverish haste in reaching the third point, both man and beast were utterly exhausted. Today, with an automobile, he can have ample

time for his dinner and be able to drive fifteen or twenty miles in an hour or less, keep his appointment, and still have plenty of time for reaching his evening service. One minister sings the doxology at one point in the morning and pronounces the benediction fifty miles away, after his fourth service in one day. Another pastor makes six trips every Sunday between two fields five miles apart, with an eight-hundred-foot climb to the upper parish.

But the story has not yet been fully told. It would be interesting if statistics could be compiled showing the total number of people that are transported during the year to and from services in these missionary cars. Often the machines are loaded to the limit with six, eight or ten people, going to Sunday School or some meeting connected with the work of the church. More recently, there has been the added service rendered by using the car to furnish power for the moving picture machines, as at Star, North Carolina, with the cameonette, and there are on file calls from all directions for machines that will in like manner perform double duty.

In addition to the twenty-nine cars the Home Missionary Society has sent to the various fields, it is purchasing gasoline and assisting in the upkeep of many machines that are owned by missionaries on the field. Many of the automobiles were personal gifts, while others were purchased by the careful savings of the home missionary himself.

There is immediate call for not less than twenty-five new machines. In view of the shortage of men, it is economy for the Society to see that a good man has the means of transportation and then put upon his shoulders a larger task. It is inspiring to see how men rise to the occasion when they have large responsibilities placed upon them and adequate equipment

for making their work count.

Machines have been provided for the following mission fields: In Arizona, Pearce Circuit; Colorado, Redvale Circuit and the Larger Parish at Collbran; Idaho, Rockland and Bruneau. A machine for general work is now in use at Provo, Utah, and in Wyoming Fords are serving the fields at Wheatland, Van Tassell, Pinedale and Buffalo. Judith Gap, Coalwood, and Great Falls, in Montana, have been supplied with automobiles, and a new car is on its way to Pompey's Pillar in the same state. North Dakota, one of the largest missionary states under the care of the Society, needs many cars, but at present only Dwight, Killdeer and Stady Parish have them. In South Dakota cars are to be found at Carter, Edgemont, Meade County Parish and White River. Port Arthur is the only point in Texas that has the use of a missionary auto, and Louisiana has but one, used by Rev. Paul Leeds at Kinder. The Larger Parish car at Star, North Carolina, is of the greatest help in caring for one of the largest home missionary fields in the country. To the list just given should be added two cars which are being used by the Superintendents in Colorado and New Mexico.

A selection has been made from many urgent calls for machines which are now before us and we submit them to readers herewith. At Phoenix, Arizona, a car would enable the pastor to more than double his efficiency. In Colorado Springs, Colorado, the pastor of our Second Church is carrying on a successful work at a point

fourteen miles distant and badly needs a Ford to enable him to make his appointments. In Florida a car for use on the good roads of the state described elsewhere in this section, would be of inestimable value to Superintendent Waldron. An automobile in the parish of Okarche, Oklahoma, would enable the pastor to increase his efficiency fourfold, and at Waynoka a rapidly-developing work in a new section of the state makes a car a real necessity. The General Missionary in this state, who acts as pastor *ad interim*, looking after vacant churches, and is consequently obliged to cover long distances, would find a machine a great time saver. In North Dakota a car is urgently needed on the Alamo Parish which covers a large territory, and the work on the Pettibone-Malcolm field could be made to count for much more with the aid of an automobile. At Minot, located at the center of a vast region in the western part of the state, a Ford is almost a necessity. A machine should also go to MacKenzie County as soon as possible, as this missionary covers a district thirty-five by forty miles. The pastor at Hill City in this state was recently called twenty-five miles to conduct a funeral service, and it is very difficult for him to look after his parish without this aid to transportation. Effective work in the great parish of Friona, Texas, is practically impossible without a machine, while a most insistent call comes from Maple Valley, Wisconsin, where a Ford is needed for work among the Danon Norwegians in this section.

The following report from the missionary Ford used by Rev. A. J. Benedict in Arizona is of more than passing interest.

"The little old Ford keeps rambling right along." It is nearly two years since it began its missionary peregrinations and it has proved itself a very sturdy institution. It has been held but one night in the garage for repairs. It has never refused to go, except when out of "gas," though it has started a little reluctantly on some of the cold mornings—which same may be said of its owner. It has brought near distant fields. The Ford is all right. It would be a good plan to pray for the driver.



BUFFALO, OKLAHOMA—EIGHTEEN MILES FROM THE RAILROAD

EXTENDING THE KINGDOM IN NO MAN'S LAND

By Rev. Samuel Pearson, Waynoka, Okla.

A FEW days ago I boarded a train at seven o'clock in the morning to make a survey of the country through which a new railroad is being built. My purpose was to discover how the new towns platted out were likely to be served with school and church privileges. This road has been under way for four years, and is said to be the only piece of railroad construction for domestic service permitted by the government during the late war. The reason for this divergence from the general rule was that food products, especially wheat, were in great demand. The farmers who live on the line of this road raise good quality wheat, but they were located so far from the market that it required two, three, and sometimes four days to haul a load to the nearest town and get back home again. The road in question is only fifty-five miles long at present, and has at least seven new town sites platted out. That means seven station buildings, telephone exchanges, post offices, school buildings, elevators, as well as stores, dwelling houses—all that is necessary to make up a small town—and, in time, one or more church buildings.

Waynoka, my home town, where we have a Congregational church and parsonage, is in Wood County, and is the point from which the new road

starts, while Buffalo, the county seat of Harper County, is the present terminus. Buffalo has been located eighteen miles from a railroad, and the new one is likely to add greatly to the importance of the town. So as home missionary, and in company with the general missionary for this region in Oklahoma, I boarded the aforesaid train for a survey of this inviting field. The car, an ordinary passenger coach, and four freight cars made up the train. The coach was filled with workmen who go to and fro each day, and a few passengers, who, like myself, were prospecting. Eleven miles out the station of Brace was called. A number of lots have been sold in this place, but building has not yet commenced. A few miles farther on we came to Fairview, where an elevator, a store, a post office and a few buildings indicate a good shipping point and trading station. Seven miles more and the train pulled up at Freedom, which in less than a year has witnessed the erection of two elevators, a smart new depot, a water tank, twenty-two business houses, including a bank, and some scattered residences.

Anyone who is in search of information as to how settlers have managed to live miles from any railroad should spend a day or two in a place like Freedom. Standing around

the elevators, in the stores, or on the streets, and chatting with the farmers who have come in from all directions and distances, is far more diverting than a movie show. If you are good at asking questions, are a good mixer and can get "next" to all kinds of folks, you will come across much that is instructive, entertaining and stimulating. The writer asked one man how far he had come with his load of wheat. The hour was nine a. m. He replied, "Twenty-one miles." He received two dollars and fifteen cents per bushel for his wheat;

necessary to haul lumber and other building material such a great distance, the houses were small and the furniture scant. Then, too, because these communities were remote from the railroad, school districts voted for short terms and were obliged to employ any teachers who were willing to serve under such conditions.

We made a call at the improvised school building, where over fifty pupils from six to eighteen years of age were being graded, all under one teacher, who was running up and down this ladder of federated grades



SANTA FE STATION AT WAYNOKA

it weighed sixty-one pounds to the bushel, and graded number two. On his load of wheat were two crates of white Wyandotte chickens, about four dozen, for which he got two dollars per chicken. Altogether he carried away one hundred and seventeen dollars for his wheat and ninety-six dollars for his chickens. Before this road was built, less than a year ago, he had his choice of going either thirty-four or thirty-six miles to the nearest railroad, and before the war got about ninety cents for wheat and fifty cents per chicken. It took him from two to four days to go to market and return, and because of the length of time required to market the wheat only about half the possible crop was raised. Because it was

with commendable mental celerity and evident physical strain. He was a bright young man who had prepared for high school work, but was proving up a claim near by, and had been pressed into service. He was janitor as well as teacher. General Missionary Roberts and I each made short addresses to these wide-awake American boys and girls, who gave us very respectful attention.

In this same building some religious services have been held, two denominations alternating every Sunday. There are all sorts of "isms" throughout this great farming and ranch district. The conditions have been just right for any adventurer with a Bible and any group of texts which happen to have the same word



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|---|--|
| 1. EDITH, OKLAHOMA | 4. TENTS AND TANKS ON THE NEW ROAD |
| 2. FREEDOM—A NEW TOWN | 5. SANTA FE R. R. SHOP AND ROUND-HOUSE AT WAYNOKA, |
| 3. A FRONTIER POINT WHERE THE FORD REIGNS SUPREME | |

in each and every one of them"— Latter Day Saints, Holiness people, Nazarenes, Watch Tower (Russellites), Non-Progressives, Southern Baptists (Hardshell), and so forth. There are also, of course, a number who have not been swept into any of these organizations, and don't want to be very badly. In discussing this condition with my companion, I found that we had arrived at the same conclusion, namely, "In unity there is strength." Each one of the many sects might have accomplished some good, and doubtless has done so, but

some one who knows how to carry it through. We don't know how to go about it." Exactly. Somebody must lead the way. It is the business of near by ministers who do understand the conditions to do that very thing. It is their duty to go to these new towns and warn the people against the undue, needless multiplicity of church organizations and buildings where only one is needed and can be adequately supported. This should be done for the sake of the religion so dear to all of us; for the sake of the



A SOD HOUSE IN OKLAHOMA

the cause of religion in small communities is best served when all who confess Christ get together in one place with one accord.

The town of Freedom is the trading point for these people. To it their children will sooner or later go for high school privileges. Shall every sect have a separate meeting-house? Shall there be two or more separate churches in the town? We visited among the merchants and put this question up to them, "Will it not be better to have one church than two or more?" Everyone who was approached answered in the affirmative. Of course they did; it is good business and the right thing to do. One church is all that is needed. One man put it thus; "We can't do it; it takes

community which is to support the church, and which has a right to demand the most efficient ministry the church can furnish in the most economical way. So, assuming this duty, the writer undertook to interview the two ministers who were alternately holding services in this new town. A conference was arranged and there will be much to be said about the results later on.

From Freedom Mr. Roberts and I went to Edith, about seven miles distant, where the beginnings of a new town were very evident, and where there will soon be a number of new buildings in the course of erection. This place is about three miles from the great salt plains in the bed of the Cimmaron River. The railroad

spans this river and the salt plains by a pile bridge 3,180 feet long. The steel rails for this bridge are being laid at this writing, and trains will soon be passing over it.

Some two miles beyond Edith is the new town of Salt Springs where telephone connection and several new buildings indicate another new town on the new railroad. I should like to linger here and tell the readers of *THE AMERICAN MISSIONARY* about the wonderful big salt plains. They are about seven and a half miles long and from half a mile to two miles

and parsonage there for a number of years, but for some time it has not been possible to have a pastor there owing to the lack of available men and the need of money. Mr. Roberts is making every effort to secure a minister for the people of this little town. The field is a most interesting one, as I discovered during a visit which I made to it last summer. It certainly causes a heartache to learn how these pioneers have stayed by their homesteads so far removed from railroad transportation. How they appreciate a religious service, and



CONGREGATIONAL CHURCH, WAYNOKA

wide, following the river bed. It has been discovered from borings that about sixty feet below the surface the salt rock is from thirty-eight to a hundred feet thick, and a factory is assured, now that the railroad runs right over these wonderful saline deposits.

Between Salt Springs and Buffalo two other towns have been planned and platted. I have traveled over this country by automobile, and with the exception of a ranch of 21,000 acres, it is well settled. Buffalo is a town of some six hundred people. Beyond it about eight miles is Doby Springs, so named because of springs of water which testings have proved ninety-nine per cent pure. Congregationalists have had a church building

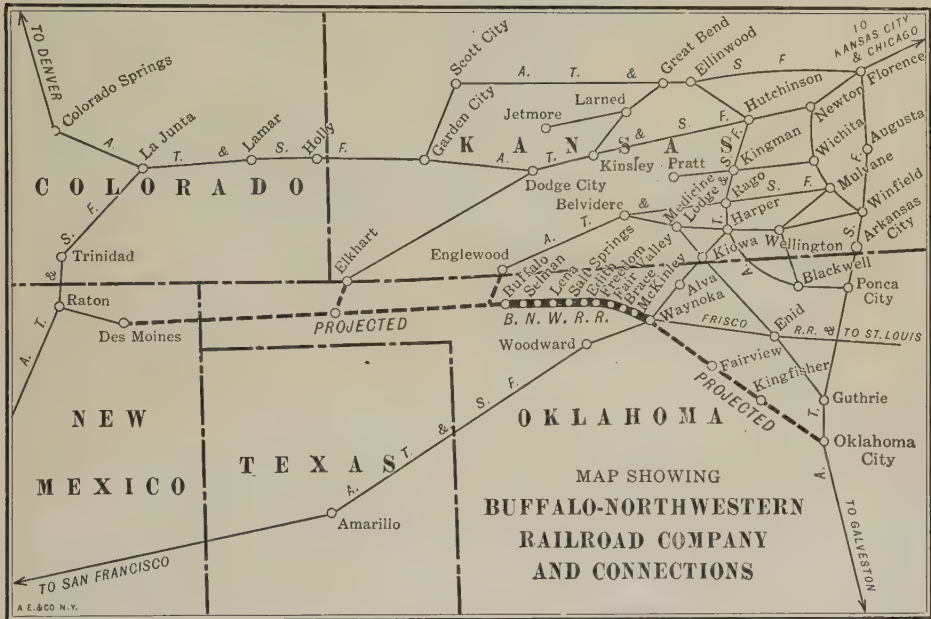
how grateful they are for an occasional ministerial visit is most apparent from the way they turn out at such times. The Sunday School at Doby Springs has been kept up right a'long and every traveling evangelist is given a hearing.

Far beyond, westward almost in a straight line, through the counties once known as No Man's Land, this railroad will extend into the coal fields of New Mexico, with towns and communities like the ones described above, which must be reached by the Gospel, and where we ought to have a share in encouraging Christian ideals.

The annual church meeting at Waynoka was held on January 5th. The ladies served a supper to about

one hundred and forty people—members, attendants and supporters of the church. A committee was appointed to obtain plans and look into the probable cost of a new church plant and submit the same to the congregation as soon as possible for approval. If the religious education of the young is to be properly cared for, we must provide suitable quarters and at least a modest equipment. Some figures will indicate the poverty

hundred and fifty if the common kitchen chairs we use were placed close together over the entire floor space, allowing one aisle. The attendance at the Sunday School for some time past has averaged seventy-one, and this could easily be doubled if we had room for more classes. It is an easy matter to draw crowds for any special services, but for those who attend all meetings the place is not conducive to comfort or sanita-



of our resources, relatively speaking, of course. The United States census just taken will total between fifteen and sixteen hundred people in Waynoka township. There may possibly be some two hundred more, but they are men who work on the railroads and have their residence elsewhere. Half of them are Mexicans, perhaps, in camps and on the sections of track, doing repair work. I would that we could help them in their own language with the Bible and gospel work!

The church building at Waynoka is a plain frame structure, about thirty by forty on the inside. It is just one plain room, and would seat about a

tion. The same is true of three other church buildings in the town, so that strangers coming here to locate have a struggle with their sense of the fitness of things ere they can really feel at home in our modest meeting-houses. Homes in Waynoka are growing more pretentious, and the contrast is likely to get on one's nerves. However, we all have our obligations, and the high cost of living is as evident here as elsewhere.

We are planning for a church building with a basement that can be used for all the social gatherings of the church and community. This basement will have a kitchen, dining-room and furnace rooms. The audi-

torium will be on the main floor, and will seat not less than two hundred and fifty, while at least six classrooms will be so arranged as to open into it on special occasions. We also hope to have a pipe organ, as it is the wish of the people to develop the place and power of music in our services. With some adjustments, the present building will make a fine parish house.

We believe that it is possible to

accomplish all this, but we shall need to have the Church Extension Boards and the fellowship and encouragement of the denomination back of us. We expect to do our very best. It will be difficult, for these days even an ordinary store costs \$20,000. This is for the glory of God and the good of mankind, and some day this church will be doing for others what is now being done for it.



OUR SWEDISH GENERAL MISSIONARY IN THE NORTHWEST

By Rev. J. A. Peterson, Little Falls, Minn.

I HAVE been working under the commission of The Congregational Home Missionary Society since the month of January, 1910, at which time I started to serve as pastor of the Swedish Congregational Church at Culdrum, Minnesota. In 1912 I accepted the care of the following fields: The church at Culdrum, and the Swedish mission churches at Darling, Randall and Freedhem, also in Minnesota. As these churches were within favorable distance of the city of Little Falls it was possible, by extremely hard work, to serve the five churches, which I did until September 1, 1915, at which time I was called upon to succeed Rev. A. P. Nelson, as General Missionary among the Swedish churches in Minnesota, Wisconsin and North Dakota.

The term "general" indicates to a certain extent the nature of my work. The main duty is to see that congregations are supplied with the Gospel, and if that duty is fulfilled the missionary must always be on the alert. When a vacancy occurs in any church, he must endeavor to find a man suitable for that particular work, and in many cases must supply the pulpit himself until the right man

is found. At the present time there are in my district seven churches without regular pastors and these must be visited frequently. The General Missionary must also have in mind the organization of new Sunday Schools, churches or Ladies' Aid Societies where opportunity offers. During the years of my missionary service I have helped to organize three churches, six Sunday Schools, five Ladies' Aid Societies and three Young People's Societies. I use the English language largely in my work.

I wonder if a few words about the missionary's family will be of interest? There are five boys and two girls, the oldest boy being twenty-one years old and the youngest boy four. The oldest girl is fifteen and the youngest seven. They are the liveliest young folks imaginable. My own home, it will be readily understood, is where I hang my hat, and it will not be possible for me to spend very much time with these young people until I cease to be a traveling missionary. It is quite a sacrifice to be away from them, but I agree with Paul, that "seeing we have this ministry, even as we obtained mercy, we faint not."

How often we forget the justice of the comprehending look! To know what we ourselves desire is necessary; but even our own innocent desire must take its measure and proportion from the rightful needs and allowable desires of others.

A MISSIONARY JOURNEY IN THE LARGER PARISH CAR

By a Teacher in the Country Life Institute, Star, N. C.

IT has certainly been a joy to do our bit in this work, although we often feel bruised and battered after trips in the Larger Parish car, which has been christened "The Kan-

deep reds and browns were set little emerald spots of the long-needed pines, and now and then a bright green clump of mistletoe would appear on the upper branches of some



THREE MISSIONARY CHILDREN IN THE LARGER PARISH

garoo," on account of the terrific jolts caused by its stiff springs. It has been our custom to hold religious services each Sunday in some outlying field, and then return to Star for a vesper service at four o'clock. We are more and more drawn to the honest, unassuming, devoted hearts we find in these communities. All church meetings have been pleasant and devotional, and there are always fair-sized audiences in attendance.

I wish the readers of THE AMERICAN MISSIONARY could take a trip with us to the little church near Spies which we visit once a month on our regular circuit. It is a thrilling trip even under the most favorable weather conditions, for the road is not remarkable for either straightness or smoothness. For ten miles it winds through stretches of forest, tall pines and oaks. During the fall months it was particularly beautiful. Against a background of

bare tree. The brick-red clay road winds away and loses itself in the leafy green. It is a thing of beauty when it is dry, but a fearsome thing when it is soaked with rain and is slippery and full of criss-cross ruts. We have to weave our way between stumps and stones and trunks of trees and projecting branches. We pass a schoolhouse, a lone church, and a few cabins in small clearings. We also pass the little settle-

ment of Spies, and go three miles beyond. In some places, on the hill-sides, the roads are made like stairways by the half uncovered roots of trees; in other places it is muddy, and in still other places there are deep washes and cuts. Sometimes the auto leans dangerously to one side and then a sudden change in the road makes it incline the other way. We come upon our church, the little



A RURAL HOMESTEAD

"church in the wilderness," suddenly. It can scarcely be seen until one

is right upon it because of the trees which cluster thickly about it. It stands on a hill facing west. There is not a house to be seen in any direction from it, yet there is always a good congregation present, and an enthusiastic choir of young people. They have no organ, but they cause more enthusiasm and receive more admiration than any choir of which I have knowledge.

The little church is unpainted. It is ceiled on the inside, has a small

a neighboring chapel and we joined them there. At the close of the session, the members of our choir and some of the church people walked two and a half miles to the house of an old woman who had not been able to attend the meetings for a long time on account of ill health. No one had any dinner that day. We went along or rather preceded them with the auto. We took with us the mother of the choir leader who thus enjoyed her first ride in a motor car.



THE LARGER PARISH CAR

wood stove in the center, and there is a group of seats for the choir on each side of the small pulpit platform. It might be remarked in passing that several panes of glass are missing from the windows. At Thanksgiving time this church was decorated with corn, sweet potatoes, green vines and ferns. Everything was arranged in a most artistic way. Again at Christmas the room was most attractive.

On one occasion, owing to a misunderstanding concerning the date of meeting, the people assembled when we failed to appear. Upon our arrival the following Sunday we found that some of the congregation had gone to the Sunday School service in

We were cordially received at the home of the aged parishioner and were introduced to many neighbors who had assembled there. I joined some women who were seated on the porch. Those who could not get into the room stood around near the door. There was a hearty song service, which lasted thirty minutes. I wish you might have looked into the faces of the singers. Then came reading of the scriptures, a prayer, and a short sermon. The people expressed appreciation of the gathering, and we were greatly impressed by the fine spirit of helpfulness shown by these members of the Providence Congregational Church of Spies.

FLORIDA AND THE MISSIONARY AUTOMOBILE

By Assistant Superintendent George B. Waldron



FLORIDA is the southern winter Mecca of the automobilist. The state has hundreds of miles of beautiful, hard-surfaced roads, and this mileage is being rapidly extended every year. The Florida Superintendent may be permitted to speak with some degree of authority, as he has traversed by auto probably a thousand miles of Florida roads, and some of them a multitude of times.

Stories of tourists who describe their experiences in getting their cars across the Florida line vary amazingly, according to the time of year, conditions of the weather and choice of routes. By all accounts it is a soul-trying journey at best until the state of Florida is approached. In Florida itself there is still a multitude of roads that should be taken with fear and trembling, but by keeping to the main highways the automobilist will usually be able to get to any leading city of the state over roads that increase the joy of living.

Whether the auto devotee comes from the east or the west, whether through Birmingham, Atlanta, Macon, or Savannah, if he is wise he will make Jacksonville the gateway for his Florida adventures. Here the good Congregationalist will discover our beautiful fine-pillared church in the very heart of the city. Ascend its broad steps and enter its stately auditorium on a Sunday morning, and there will be found worship, welcome, and message to warm the heart of any visitor.

When the time comes to take the journey southward beyond this gateway to fairyland, one does not need to consult the skies nor the daily paper as to the weather. Take what God sends, and be thankful that life is so buoyant. Cross the St. Johns River—by ferry now—but in a few months a stately bridge will be in process of building. From the St. Johns the old King's Road runs south and east forty miles to the ancient city of St. Augustine. All the

way the road is of brick or shell or asphalt, though in places it has been worn almost to the breaking point by the heavy traffic.



ABOVE—JUNGLE ROAD, NEW SMYRNA
BELOW—THE PALM BEACH ROAD

Two miles out from Jacksonville is our little Phillips Church, with its tiny parsonage beside it. Founded thirty-five years ago, when Jackson-

ville was but a village, in order to meet the needs of a little group of settlers in the Florida woods, it has had a checkered career. Of late the near by shipyards have given new life to the community and the church.

In St. Augustine as yet we have no church. Here is a city like no other in America and the autoist will want to linger in its quaint old streets. Nineteen miles further along is Hastings, one of the greatest Irish potato sections in the South. Beyond, south, at the end of roads which are mostly good, is Ormond. The tourist should be sure to wait and see the lowering tide and then take the beach road, famous the world over for auto speed records. Our Ormond church stands on the bank of the beautiful Halifax, while across is the one great hotel filled with wealth and fashion during the winter months.

Five miles south of Ormond lies Daytona, another city with a Congregational church, missionary a third of a century ago, but now flourishing in strength. On the ocean side of Daytona is Seabreeze, with another Congregational church, founded with missionary money but now self-supporting. An inviting road runs south from Daytona, and with the scent of the salt water in his nostrils the autoist speeds along a beautiful road to New

Smyrna, where Congregationalism is centered in a community church. Now turn west and follow a smooth country road for twenty-one miles to Lake Winnemissett, then south three miles to Lake Helen, where in a fine citrus country we have a church which still leans slightly upon the Home Missionary Society.

Back again to the lake and on west four miles and the tourist comes to Deland, the seat of Stetson University. Here the road turns south again, and after swinging along five miles over its smooth surface we strike another church of ours at Orange City. The trail leads south across the St. Johns River into Sanford. Here are good Congregationalists, worshipping in our stone church and carrying on truck farms in the heart of the Florida trucking district. Another twenty miles south over an excellent brick road is the gem city of Florida, Winter Park, the home of Rollins College, with nearly three hundred students, and a

Congregational church, probably the most vigorous in Florida.

The car is now on the Dixie Highway from Jacksonville to Tampa, good practically all the way. Run down a few miles toward Orlando, where we once had a Congregational church, turn west and follow the Apopka Road until Mt. Dora, some



LIGHTHOUSE AT NEW SMYRNA

thirty-two miles from Winter Park, is reached. There is a church of our order in this place, and swinging on through Eustis seven miles to Tavares another Congregational center is found, and near by Tangerine, where our little church, partially supported by mission funds, ministers to a winter population.



CHURCH AT SANFORD ON THE DIXIE HIGHWAY

It is possible to go through Leesburg southwest to Tampa, but long before reaching there on roads yet to be "autoized," the traveler will regret his hardihood and long for the Dixie Highway, which runs so

Marco and straight east across the Everglades to Miami. Literally, millions of dollars are being spent on this Trail, which when completed will be the eighth wonder of Florida.

But at present it is better to come back through Winter Park, Sanford and New Smyrna to get to the east coast. If the car is a good one and the driver is not afraid of some thirty miles of "snake" road through rutted sand, then it is interesting to turn off at Kissimmee and run the fifty-three miles, about a quarter of the way over good roads, to Melbourne; another Congregational center on the east coast.

Here you strike the east branch of the Dixie Highway that runs down the coast to Miami and through Florida City to Royal Palm Park, forty-four miles south of Miami and



ANOTHER VIEW OF PALM BEACH ROAD

smoothly from Winter Park south and west through Orlando, Kissimmee and Lakeland to Tampa. Time fails to tell of fine roads to St. Petersburg around the head of Tampa Bay, passing our West Tampa Mission, a most picturesque work among the Cubans, or of the branch lines going to Crystal Springs and Avon Park, both possible if not altogether happy routes.

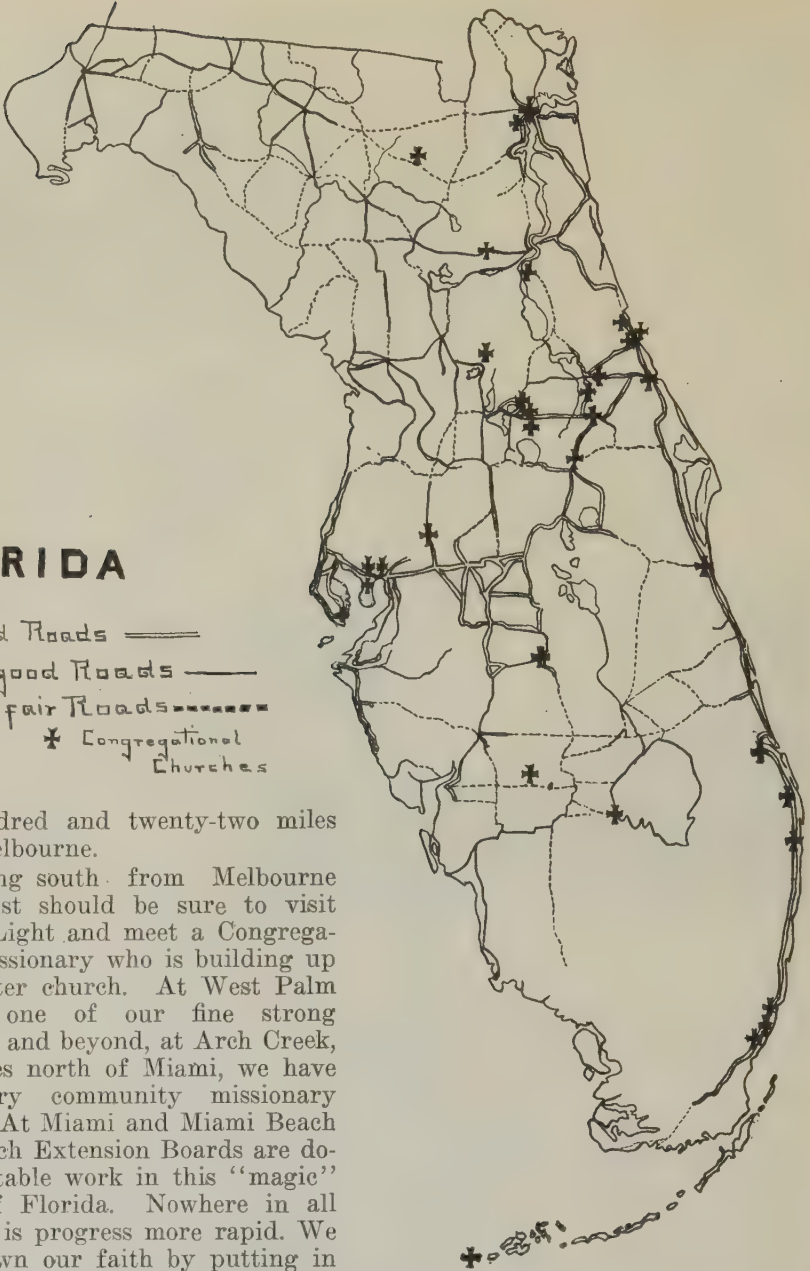
Some day it will be possible to get from Tampa to the east coast by the Tamiami Trail, over two hundred miles of road now being completed to Fort Myers, then south to



CHURCH AT TAVARES ON THE "VELVET" ROAD

FLORIDA

Improved Roads ==
 Fair to good Roads —
 Poor to fair Roads - - - - -
 * Congregational Churches



two hundred and twenty-two miles below Melbourne.

In going south from Melbourne the tourist should be sure to visit Jupiter Light and meet a Congregational missionary who is building up the Jupiter church. At West Palm Beach is one of our fine strong churches, and beyond, at Arch Creek, nine miles north of Miami, we have a country community missionary church. At Miami and Miami Beach the Church Extension Boards are doing a notable work in this "magic" center of Florida. Nowhere in all the state is progress more rapid. We have shown our faith by putting in a twenty-thousand-dollar church at Cocconut Grove, five miles south of Miami, and we are building a fifty-thousand-dollar church at Miami Beach, under the direction of City Superintendent Luman H. Royce. In Miami itself our young church has twice located in order to catch up

FLORIDA—WHOSE MISSIONARY SUPER-INTENDENT NEEDS A FORD

with the growth of the city. This summer we paid five thousand dollars for new lots on Biscayne Drive and are planning a church to cost not less than forty thousand dollars,

Thus is Florida getting a net work of auto roads, apparently built for the purpose of connecting Congregational churches. It is an ideal country for the automobile missionary. Here, with the auto, we can work twelve months in the year and never stop an hour because of the weather. Our missionaries could use a half dozen autos at once, and there are fine roads all ready for their use. Our pastor at Phillips is especially in need of an automobile in order to keep in touch with and bind together proposed missions around Jacksonville suburbs. Sanford church has a widespread country parish made accessible by excellent brick roads. At present the pastor must do the best he can with a bicycle. The Arch Creek pastor serves a large country

field and an outstation on his wheel. A car is badly needed at the West Tampa Mission in order to conserve the time of the workers in this widely-scattered community. But probably the chief need in this direction is for a car for the State Superintendent. It would not only enable him to conserve his time on many cross country railroad branches where the waits are long and the service slow, but it would be invaluable in promoting fellowship among widely-scattered churches by carrying groups of workers from point to point for conference and inspiration. Florida is going forward these days by leaps and bounds, and with the expanding opportunities come the more insistent calls for modern equipment and efficient service.



AN IMPORTANT PARISH IN TEXAS

By Rev. William I. Caughran, Port Arthur, Tex.

THE present minister at Port Arthur has just entered upon the last quarter of a three-year pastorate. During that time there have been received into the church forty members, twenty-four on confession of faith. This seems a small number, but even at this rate it is confidently expected that eventually a church with a creditable membership will be built up.

The church is at the heart of things in the community, and it is felt to be a real social and religious factor in the civic life of the town. Despite all this, however, the field is a difficult one. Probably less than twenty per cent of the Protestant residents belong to any of the churches of the city, a state of affairs which will require continued effort to overcome.

There are, however, indications of growth in this direction as well as in others. The last financial year closed without a deficit or a second endeavor to raise funds—something new and markedly encouraging.

The members who have united with the church have been substantial additions in every way. There are others in sight. All our people are interested, and with prayer and patience they are looking to the future.

The pastor has been elected to the Lions' Club, an organization of sixty good, live, business men. The term of office is six months. All but one vote of the members present were cast for the preacher, which was something of a compliment, considering that it is a business men's organization.

It is true that spiritual discernment may be a gift to many not well versed in the Scripture, but we cannot deny that familiarity with God's Word would aid in discerning the things of the spirit. To know God's language and to think His thoughts is a natural and easy way to know Him. It is this spiritual discernment coming to those enlightened in the things of the spirit that enables us to "endure as seeing the visible."

—*The Outlook of Missions.*

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

		GIFTS FROM THE LIVING					LEGACIES
1920		Contributions	From State Societies	Total	Paid State Societies	Net Available for National Work	
FOR THE MONTH OF FEB.	Av'ge five previous years	4,548.08	7,112.57	11,660.65	6,163.97	5,496.68	3,684.63
	Present year.....	9,174.51	7,270.52	16,445.03	7,726.91	8,718.12	8,156.63
	Increase.....	4,626.43	157.95	4,784.38	1,562.94	3,221.44	4,472.00
	Decrease.....	.....	.....	.....	.....	.....	.....
							
FOR ELEVEN MONTHS FROM APRIL 1	Av'ge five previous years	84,182.25	39,659.89	123,842.14	29,566.96	94,275.18	123,435.21
	Present year.....	118,446.64	49,665.61	168,112.25	36,120.89	131,991.36	83,813.12
	Increase.....	34,264.39	10,005.72	44,270.11	6,553.93	37,716.18	.....
	Decrease.....	.....	.....	.....	.....	.....	39,622.09
							

Matured Conditional Gifts (11 months) \$25,750.00. Last year same period \$40,900.00.

READY FOR AN ADVANCE WHEN THE FUNDS COME IN

Anticipating larger income for the year, based upon the record month by month, the Executive Committee made necessary increases in salaries and appropriations for field work during the latter part of 1919. That this faith was justified is revealed by the statement above, there being \$3,221.44 available for national work more than for the corresponding month in 1919, and an increase for eleven months over the five previous years' average of \$37,716.18. There has been, however, a decrease in legacies of \$39,622.09 compared with the average for five years. The increase in legacies for the month was \$4,472.00.

With full confidence that enlarged gifts will be realized through the World Movement, the Society is ready to enter upon new lines of activity and care in a more adequate way for the commissioned men already on the field just as soon as the gifts are received.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent, or \$120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent, or about \$22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent, or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 28; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

April is the month when the Sunday School's and young people of our churches send their offerings to help forward the work of the Congregational Church Building Society.



The Sunday Schools already claim as their own sixty-five churches which we have helped to complete. They are invited this year to get a glimpse of their sixty-sixth "Sunday School Church" in Disputanta, Virginia, a Slovak church; and of their sixty-seventh at San Diego, California, (Japanese). Then journeying north to Rapelje, Montana, they will look at the cosy parsonage they are helping to finish for the minister and his family.



At its February meeting our Executive Committee voted twenty-one grants and loans amounting to \$66,112 to churches in twelve different states from New York to Oregon. Four of these were parsonage loans, eight were church loans, and nine were grants.



For many years this Society has gladly co-operated with Rev. H. H. Proctor, D. D., in the development of our First Church in Atlanta, Georgia. Now he has come to Brooklyn as pastor of the Nazarene Church, where he plans to have a membership of one thousand within three years. There are sixty thousand colored people in Brooklyn, and perhaps six times as many in Greater New York. Dr. Proctor plans to build a temple which will be a business, social and religious center for the colored people of the metropolis. He would focus the life of the race at this point, making a center for welfare organizations, a nest of business enterprises, a shelter for fraternal societies, a home for the young men and women, and a place for healing. At the heart of all he would have the proclamation of the glorious gospel. Of course he is counting on the generous aid of this Society in securing an equipment for this great enterprise. Our Committee made a beginning at its February meeting by voting a parsonage loan to help provide a shelter for the pastor and his family in this overcrowded city.



In El Paso, Texas, in addition to our First Church, we have had for twenty-eight years a Mexican church for which we helped to complete a house of worship in 1899. It has a compact and harmonious membership of more than a hundred. Last Easter twenty-five new members were received, and there was a class of fourteen young people in training. It has developed a branch in East El Paso where many Mexican families own their own homes. About forty of our church members reside there, and they have been worshipping in a little rented adobe building which is quite inadequate for their needs. In response to their appeal, and on the recommendation of Dr. Heald and others, this Society is aiding them to purchase a new lot and build a place of worship.



WORCESTER, MASS., PARK CONGREGATIONAL CHURCH

VARIED TYPES OF CHURCHES.

By Secretary Charles H. Richards

THE problems of church building are complicated by the great variety in the types of churches to be provided for. We have recently spoken of the rural and village churches which must minister to about half our population. The other half looms large before us in many different aspects.

The City Church

We have not begun to grasp the significance of the spiritual needs of the city. The facts presented by the Interchurch World Survey picture them vividly, some of which we reproduce.

Look at the facts, and realize the enormous growth of cities. In 1500 only seven cities in Europe had one hundred thousand or more people; in 1800 there were twenty-one great cities there; in 1900 there were one hundred and sixty-eight.

London is two thousand years old but four-fifths of its growth came in the last century. Paris is four times as large as in 1800.

In 1800 only six cities in the United States had a population of eight thousand or more, being four per cent of the population. In 1910 there were 778 such cities, with nearly forty per cent of the population.

In 1910 our country had 14,182 places each having a population of twenty-five hundred or more, being a little more than fifty per cent of the total population.

In the decade, 1900 to 1910, twenty-two of our cities more than doubled their population.

In 1910 our three largest cities contained nearly one-tenth of the entire population of the United States—New York, Philadelphia and Chicago. More than half the population of the great Empire State lived in New York City.

These are staggering facts. How shall we account for this remarkable drift which has brought fifty per cent of our people to the city?

There are many contributing causes. Among them are (1) the railroads, which make travel easy, all

centering in the cities; (2) the factories, making work plentiful and pay attractive in cities; (3) the growing demands of commerce, calling for many helpers; (4) the social and recreational attractions of the city; (5) the educational advantages of schools and libraries located in large centers.

This situation is one of challenging importance for the church. The city is the danger-point in our modern civilization. Its congested masses breed all sorts of perils. Not only religion but the Republic is at stake. We must spiritualize the city, interpenetrate it with Christian ideals and principles, ennoble its life, if we are to protect society from future disaster.

Special City Problems

The problems of the city which the church confronts are quite different from those of the country. Overcrowding is one feature; the subway at the rush hour, and the tenement house at all hours illustrate this. Vice, crime, disease, and poverty have their home here to a distressing degree. The difficulty of home life is greatly increased in the city. Agitators of social unrest abound in such centers. More than half our foreign born people are found in the cities, many of them eager and enthusiastic Americans, but some of them hating law and order and counting liberty to be license. Religious indifference, rather than hostility, is characteristic of city life. This is rather strange since there are more women in the cities than men, which suggests another serious problem.

If the church is to meet the peculiar problems of the city indicated by these facts it is plain that she must have a different equipment and method from that used in the country.

Drawbacks to Church Work in the City

Much splendid work has been done by churches in the cities, yet it must be admitted that it has often been

disappointing. Many things hinder their continuous effectiveness. Shifting populations have sometimes swept away from a prosperous church its constituency leaving it stranded. Class churches have ministered to select circles and forgotten the multitude. Too often the city church has been administered by rural minds on the village church plan, utterly failing to grasp the different conditions. Sometimes an antiquated message fails to grip minds familiar with modern knowledge and present day thinking. The timidity of church leaders and the lack of a sufficiently challenging program have repelled some people. Too much dependence upon pulpit oratory, and too little shepherding of the flock by sympathetic pastors has sometimes been a source of weakness. Lack of a sound business management, lack of money, lack of courage, and lack of faith have also done their part toward making the chariot wheels drag heavily.

Yet, after all, the city churches today are better manned and doing more constructive work than ever. They have an alert and aggressive leadership. An intelligent and consecrated body of men and women is back of the leaders. They are doing their best to solve the problems of poverty, vice and crime, of civic order, of the loneliness of strangers, of fair play among the races, of lifting society to a higher level. They are working on a larger program and by up-to-date methods. They are federating weak churches to make fewer but stronger ones. City Missionary Societies and National agencies are giving large help. The outlook is promising. The field is appealing. Bishop Bashford once said of one of these cities, "New York is the greatest missionary field in the world."

The City Church Building

The location and erection of suitable buildings for the peculiar task of the city church is of the very first

importance. It should be placed where it will not encroach upon the field of any other church. Fortunately the spirit of interdenominational co-operation is steadily growing, and every city ought to have a church federation where all denominations shall study the field together and determine the locations which each may occupy without overlapping. When the location has been thus agreed upon, a good corner lot should be secured for the church, in the midst of the people, easily accessible by all. The lot should be large enough to provide for all the buildings which the varied needs of the work may require. The house of worship, parish-house, Sunday school building and parsonage may all be included in a single structure under one roof, as in our First Church, Kansas City, Missouri, or they may constitute a group of buildings. The relatively large cost of equipping city churches for their work is seen in the fact that the lot for a rural or village church may cost from \$100 to \$2000, and the building may cost from \$3,000 to \$20,000; while in the city the cost of the lot may range from \$5,000 to \$100,000, and the cost of the necessary buildings may be from \$50,000 to \$200,000. As the city church increases in strength it often broadens its work by adding a branch church (a better term than "mission church") in some other part of the city, with perhaps a collegiate pastorate, the two fields being worked jointly under a single direction. This involves larger expense for equipment and maintenance, but finds great compensation in the vastly broadened field of influence.

The Institutional Church

Fifty years ago every Protestant church was a "Family Church," the spiritual home of a group of Christian households, where fathers, mothers and children gathered for united worship and religious training. It is to be hoped that this ideal will never be lost. The family is the true unit in every religious organization.

But there was a tendency to limit the effort of the church to its own immediate circle. The church waked up to the duty of ministering to the homeless, and the indifferent, and the unshepherded multitude before un-reached. Hence the "Institutional Church" arose to supplement the Family Church by enlarging the scope of its work. It planned to open its doors not only on Sunday and Wednesday evenings, but every day and every night in the week. It sought to touch human life at every point. It was to be for all sorts of people, meeting a wide variety of needs. It would allure them by wholesome recreations. It offered vocational training in many lines, equipping young men and women for their secular tasks. Classes in stenography, typewriting, sewing, cookery, modern languages, including English, were formed. Clubs and Guilds were organized to draw young people into closer fellowship. Athletics became an ally of religion.

Thus Y. M. C. A. methods were wisely incorporated into the church life, and much good was accomplished thereby. This required large additional equipment in rooms and apparatus. It was soon discovered that the cost of providing and maintaining such work was nearly twice that required for carrying on the family church. It was found, also, that many institutional features could be added to the work of the ordinary church without much additional equipment and at moderate cost. The movement greatly stimulated the adoption of a large program of service for every church, while the term "Institutional" came to be used less frequently.

The Community Church

Of late the term "Community Church" has risen into popular use in many quarters. The term stands for two distinct ideals; (1) The union of several weak churches into one strong organization in a com-

munity of, say, a thousand people; and (2) the ministry of such a church to every department of the community life. It thus has many of the features of the so-called "Institutional Church." A serious effort is now being made in many places to carry out the first of these purposes. It will be a great thing for the kingdom when two or three or more feeble, struggling churches, in a town, maintained only by outside help, shall be consolidated in one vigorous and

brary, stocked with first-rate books and magazines; work-rooms for the woman's societies; a gymnasium for physical training; baths to refresh the young athletes after exercise; a lecture hall for entertainments and for the weekly Forum to discuss current events and problems of public interest.

The Cathedral Church

Still another name has been suggested by Dr. Charles E. Jefferson to



OAK PARK, ILL., HARVARD CONGREGATIONAL CHURCH

self-sustaining church, full of enthusiasm and activity. This may occur advantageously in either country or city.

The second ideal is one at which every church should aim. It should seek the larger ministry to every class and by every method which is implied in the term "Community Church." It should be for all the people, all the time, using all the methods which may be properly employed to touch human life at all points. It should reach every individual in every remotest corner of its parish in whatever way may be most helpful and inspiring.

If a church is building for such Community service it will provide rest rooms for the weary; parlors where young and old can find social enjoyment; a reading room and li-

brary, stocked with first-rate books and magazines; work-rooms for the woman's societies; a gymnasium for physical training; baths to refresh the young athletes after exercise; a lecture hall for entertainments and for the weekly Forum to discuss current events and problems of public interest. It should have, not one minister, but a staff of four or five ministers, with several salaried assistants to have charge of the various departments of work. It should have, not two services of public worship on Sunday but four or five, at such hours as will be convenient for different classes. There should be an early service at seven or eight o'clock for those who cannot come at a later hour; a service at eleven; one at four; and one at eight in the evening. The later services may be of a different character from those held earlier, and may be specially adapted to those most likely to attend. It should have several chapels and other rooms

where simultaneous meetings may be held by several departments of service. It should have a Missionary Department, with a full equipment of books, maps, periodicals, pictures and other material, illustrating the progress of the kingdom at home and abroad, so that the church may be fully informed concerning its great missionary program. It should have a Religious Education Department, with a complete library of its own, where one may find the latest results of modern scholarship in Biblical interpretation and the psychology of childhood. It should have a Department of Religious History, well equipped, where the development of the Christian church through the centuries, the history of that branch of the church represented by the denomination, and the story of the local church may be studied. In this should be preserved every book, pamphlet, and leaflet connected with any department of the church life. There should be a Department of Religious Music, to promote the use of

the noblest music in the service of worship, and to train young and old, perhaps in three or four choirs, so as to secure the finest and most inspiring results. There should be a Health Department for those of limited means, with perhaps a free Medical Clinic on certain days of the week, and a list of physicians and nurses available in a time of need. There should be organizations of men and women, young and old, for the manifold activities of the church; and a Forum where the general public may express itself on public questions.

A large building, or a group of buildings, with many rooms, will be badly needed for such a varied ministry. An increasing number of the larger churches in many denominations are getting such equipment for their work. It is a great ideal to work towards. If they can make that ideal a reality it will help to solve the problem of the city. Probably many other churches will follow the example already set.



MOLINE, ILL., FIRST CONGREGATIONAL CHURCH

THE NEW CHURCH

By Jessie Brown Pounds

It was a humble church—no stately steeple
 Looked down upon the river and the street—
 A humble church, for humble, toiling people,
 Who hither came with heavy, aching feet.

Outside there raged the city's ceaseless riot,
 And careless souls the path of ruin trod;
 Within, amidst a reverent Lord's day quiet
 The little Church was set apart to God.

I saw another sight than those rapt faces;
 I saw a vision of the years to be—
 The throng of those whose forms shall fill these places,
 When time shall be no more with you and me.

More solemn than those solemn invocations,
 More joyful than those joyful notes of praise.
 I heard the prayers of future generations,
 I heard the songs of far-off future days.

I saw the children turned from boisterous playing,
 The Master's touch upon their lives to know;
 "Hosanna to His name!" I hear them saying,
 As those in statelier courts said, long ago.

I heard the wistful penitent's grieved sighing,
 In memory of a sad and wasted past,
 And high above I heard the angels crying,
 "Rejoice! the wanderer returns at last!"

And then I heard the Master, softly saying,
 "O ye who reared the building for my sake,
 Through toil and sacrifice and fervent praying—
 Most sweet to me the gift is that you make.

"For once I was an exile bowed with sadness,
 Unhoused, when birds straight to their nest might flee—
 And my remembering heart is thrilled with gladness
 When those that love me build a house for me."

—From "The World Call." By Permission.

OUR CHURCH IDEAL

"A sanctuary of the spirit; a friendly household; a training school for Christian character; a center of helpful service; a force for civic righteousness; a power for God throughout the world; and an unfailing spring of inner refreshment and strength, free to all who come."

First Congregational Church, Tucson, Arizona.

THE CONGREGATIONAL EDUCATION SOCIETY

The Interchurch Movement gives special attention to Christian education, Bible study, stewardship, life service and the deepening of the prayer life of the church.



The Congregational World Movement carries these same aims into our own denomination. The Survey Committee has spent much time considering the crises of our smaller colleges and seminaries. These smaller colleges have furnished and continue to furnish a large proportion of religious leaders for missionary and pulpit work. Congregational leadership has been developed in Oberlin, Olivet, Grinnell, Carleton, Fairmount, Yankton, Fargo, Tabor, Drury, Beloit, Marietta.



The older and more established colleges of our country are conducting drives for much needed funds. On their success depends the future efficiency of these institutions.



Our small denominational colleges and seminaries are in desperate need. Several face a crisis. The Congregational World Movement is inaugurating a campaign in the interest of these colleges. Their aim is \$3,000,000 for the emergency needs of the national societies and weaker colleges.



A missionary, lately arrived in one of our mission stations abroad, writes, "I had also been in so many run-down little colleges in America that I had become rather used to overlooking the surface of an institution and seeing just the spirit underneath."



Men and women in middle life may recall the days when life presented, as it were, a number of doors marked "opportunity." Before these doors each one of us has stood with impatient feet and longing desire to make the most of life. Scores of young men and women in their teens stand at just this critical point today. This is the hour when advice and guidance count for more than at any other time. On the decision of the hour rests a long future. The Education Society would render assistance to these young people. Through its Religious Education program, the Young People's Department, its secondary schools and colleges, it stands ready to point the way and give the help and educational training to those entering their life work.



"Do you know what I would do if I had a thousand dollars?" It was Adoniram Judson, the great missionary, who was speaking, and a thousand dollars looked as big to him as a million. He was walking with a friend past a Christian college, and his friend ventured the reply, "Yes, I know what you would do with a thousand dollars. You would give the whole of it to foreign missions." Judson had just returned from Burma, where he had labored for thirty long years, and his friend thought he knew what was in the mind of the great missionary pathfinder. "No," said Judson, "I would not give it to foreign missions. I would put it into an institution like that. Building Christian colleges and filling them with Christian students is raising the seed corn of the world."

THE NORTHLAND HIGHWAY

By J. D. Brownell

"**W**HERE are you going—to the North or the South Pole? I'd be willing to start for either, with a send-off like that." Thus spoke a commercial traveler to me as I boarded the evening Northwestern on February 10th. And I fully agreed with him.



I was just starting on my two months' pilgrimage for

New England, and the whole school was at the station to see me off. Students and faculty, they all joined in the ringing cheers for "Prexy" and the "Hail, Northland," as the train rapidly gathered speed. And if you knew them as I do, you would know that the cries of "good luck, Brownie," and "a fine trip, Dr. Brownell," were more than mere formal parting words; they were the prayers of loyal students and co-workers, whose hearts were all traveling along with me over the fifteen hundred miles of the journey to Boston.

It is to the prayers of earnest students, to the heroic self-sacrifice of missionary teachers, and to the generous support of the Education Society and the gifts of loyal friends that Northland College owes the progress that has been made.

The Northland history lies largely in the future. The first ten years after the founding of the school as North Wisconsin Academy, in 1892, were an almost hopeless struggle. Then came success. With five years of rapid growth and progress came the demand for College work, and in 1907 a college charter was secured

and Northland College came into being. There has never been a question of the inevitable success of the school. The field is too great; the need too pressing; the opportunities too real for failure to be possible. As Secretary Sheldon put it, "It isn't a question of whether there is to be a college there or not. There is a college and the only question is whether it will continue to be a Northland, with its Congregational missionary traditions, its deep earnest Christian atmosphere and its constant outflow of strong Christian leadership for the denomination, or whether it will have to sacrifice some of the ideals in order to get support from other sources."

The field is more than 125,000 square miles of fertile country, with a population of nearly 2,000,000 and an influx of settlers annually in tens of thousands.

The students come largely from rural communities and small towns and they are all young men and women who could not finance school life anywhere else. They are the children of home makers, most of them of foreign parentage or birth. Some of them were born in America; some have been here a month or two. Four of the races are there, distributed among nineteen nationalities.



WHEELER HALL

They are *all* Americans in the making.

The work covers nine years of



DILL HALL GIRLS' DORMITORY. GROUP OF GIRLS OF TEN NATIONALITIES

training, an upper seventh and eighth grade course for those that need it; a four-year Academy or High School course; and a Standard four-year Collegiate course with the A. B. degree. A two-year college course in Agriculture gives practical preparation for those who wish to return to the farms, and the School of Music adds the cultural arts to the practical. As one inspector expresses it—"Northland students already know how to work, and they learn how to work more efficiently."

The "Northland Plan" is the secret of the school's great usefulness. It combines a minimum expense with school-managed self-help industries. Board is furnished at cost and the cost has just been raised from \$3.50 a week to \$4.25. Rooms heated, lighted and furnished cost the student fifteen dollars a semester. Tuition is thirty dollars a year for Academy work and thirty-five dollars for College work. There are few extras.

The girls do all cooking, baking, sewing and janitor work. The boys run the farm and dairy, the printing business, the concrete block factory, etc. About ninety per cent are self-supporting.

A consecrated faculty of seventeen, ten men and seven women, every one an earnest, active Christian leader, is moulding the growing lives entrusted to them.

We have no ambitions at Northland College to build a great institution; we desire, rather, to build great lives. We prefer to develop charac-



EARNING THEIR WAY THROUGH NORTHLAND. ONE IS NOW A MEMBER OF THE FACULTY

ter rather than erect piles of architecture.

Let me tell you about a few of those who are fulfilling the Northland mission. There is perhaps no better one to begin with than my old lumberjack pal, "Dolly," better known in Wisconsin Congregational circles as Rev. Fred Dahlberg. Dolly was not the name he went by when I first met him. We had not even heard of Ashland and "The Academy," as Northland was then known. We were working together in the woods down in Clark County, and he was just plain Fred.

But Fred was tired of the life of the lumberjack. His ideals were too high and his ambitions too far-reaching. It was in the summer of 1900 that he made good his often-repeated threat to "quit the woods," and he wrote me that fall, in enthusiastic praise of the school he had found at Ashland, urging me to come, too.

It was hard work for him. He had already gone beyond the age of quick learning. The years of hard life, away from books and all thought of school had blunted his memory. He fought on.

His expenses he earned by starting the kitchen fires, milking the school cows and feeding the school pigs. It was early and late with "Dolly"—four in the morning and eleven or twelve at night (when he did not fall asleep, his hands gripping his open book, his head fallen forward in utter fatigue.)

Four years of struggle, and "Dolly" graduated in "Our Class." His first work was as Sunday School

missionary in the forgotten wilds of our great Northland wilderness. Then, building on his Academy foundation with reading and study, he won his long-coveted ordination and took up his life work as missionary pastor in our wilderness empire.

"Dolly" still preaches and lives the Northland Gospel of Jesus Christ—service and work.

"Bobb" was another one of the real "specimens." No one needed to be told where he came from. It was not hayseed, but pine needles that protruded from his rather unruly hair, for he came direct from the great pine wilderness, a hundred miles to the south.

He appeared at Northland during my last year as a student in the Academy, and it was my privilege to help "Bobb" make his first beginning.

That beginning has lasted through the years. Four years of Academy work and graduation made him one of the first students in the newly-chartered college. Four more years of faithful study and "Bobb's" name will always head the ever-lengthening list of Northland College alumni.

But eight years of Northland were not enough for "Bobb." He stayed right on. He had specialized in two departments, *work* and *biology*, and he is still at Northland, supervising the one and teaching the other.

And so the roll might be continued almost indefinitely. The enrollment this year is as large as the school can possibly handle until a further enlargement of the faculty can be financed.

COMPARATIVE STATEMENT

RECEIPTS FOR FEBRUARY 1920		Churches, Individuals	Women's Societies	Legacies	Other Sources	Total
	This year	1,993.31	940.06	13.46	320.60	3,267.43
	Last year	1,731.71	681.05	.....	10.00	2,422.76
	Increase	261.60	259.01	13.46	310.60	844.67
	Decrease	.....	.....	.....	.....	.....

The CONGREGATIONALSUNDAY SCHOOL EXTENSION SOCIETY

PRAIRIE PREACHERS

By Rev. John Gilman Dickey

IN the deep valley of the Little Missouri River, running half across the state of North Dakota a few miles from the western border, in the little old "cowtown" of Medora with the gray banks rising two hundred feet over it, will be placed, naturally enough, one of the Roosevelt memorials. For over these hills and valleys for fifteen years roamed the Roosevelt brand, and from this village Mr. Roosevelt shipped to the eastern markets. Hence, also, arise many of the unique tales of his many-sided life. (As I begin this story on the train we are just stopping in Medora and I overhear a roughly-dressed man say, "Here we are at Teddy's town." And he goes on to tell his companion of the proposed monument.)

Since those days of the early eighties have come many changes. The vast ranges have been broken up into homesteads, and even the fringe of "Badlands" (originally called by the Indians "bad lands to travel over") along the Little Missouri is all owned now by people who took it up under some one of the homestead acts. Since the Northern Pacific received its land grants from the government and built through in 1882 there have been built across this part of North Dakota, called "The Missouri Slope" or "The Slope," two main trunk lines of railroad and five branches, along which have grown about ninety villages, but two of which are of four thousand population.

Hardy, earnest people have filled the farms and villages—unafraid of

hard work or exposure, venturesome as all frontiersmen have been—Americans from all the Northern Mississippi states mingling with immigrants from Norway, South Russia, Bohemia, Bulgaria, and Germany. At two wide points on the Missouri River also we find the Indians—Mandans, Rees, Arkansas, and Sioux, around twenty-five hundred in number, living on the reservations. Catholic, Episcopalian, and Congregational churches are working for their welfare. Tommy Sky, Mrs. Sky, and their four neatly-dressed children, driving to town in their Overland and taking dinner at the best hotel, are a sample of the best advance. An old man with his long pipe, his hair in braids, his moccasins, and his wayworn overall suit shows the older element. Many old squaws still feel that the crazy-quilt color of blanket is the height of style. A full-blooded Sioux is the favorite slide trombonist in the state.

Such is my part of North Dakota. Along with us are working the Methodist Episcopal, Episcopal, Presbyterian, Catholic, and a half dozen brands of Lutherans; also Adventists, Church of God, German Baptist, German Evangelical, Latter Day Saints, Nazarenes, Christian Alliance, Apostolic Faith, United Brethren, Swedish Baptists, and Jews. We have here a number of mission Sunday Schools that hold worship in English, German, and Indian. Our ministers and their wives form a truly consecrated group. The other sort may come, but do not stay long, for only love for the missionary service and its Great

Master and His people can stand the strain. For the work is often undervalued, even by those who receive its benefits, and underpaid. The Sunday Schools are made up of the children of townsmen and farmers, well-to-do and hard up, progressive and conservative, unlearned and college-trained, all mingled together—in fact just what your average church school finds in Iowa or Ohio—for the parents have come from there. Some of our best-trained young Sunday School workers are the product of the efforts of one Minneapolis woman, who, coming to a homestead in the open country, started a Bible school with her own money in her own home, insisting on up-to-date helps and work. Practically every church school has the Standard on the wall before it, studies it, and it is often surprising how far a little prairie school can go in approximating the highest grade. Of twenty ministers now in my field fourteen have had both college and seminary training, and only one has failed to have any special training of any kind. I take a special pride in his success too, because he is the direct result, under the Lord, of an address made by myself in his rural church last summer, when I told of the shortage of workers in church and church school, and the fields I had needing men. Both he and his wife volunteered, and today are happy in a three-church pastorate. Needless to say both had been “busy about their Father’s house” all their lives and enter the work with years of experience as lay workers. All these, both men and women, are cultivated and of high class and courage.

There is one, a graduate of Redfield College and Chicago Seminary, and his wife, both the product of our Dakota German settlers, patriotic to the core, leading out in every way in the two wealthy towns with their four-fifths German population in which they work, splendidly having faced the questions in such communi-

ties during the war, holding their American people to their task and reaching out into every heart and home for true Americanization and social Christianity.

Thirty miles south in the open country we find hard at work two other young German people. It is a treat to watch them go in and out among the German-Russian peasants of our prairies to exemplify the American ideals of Christianity. One thing touched me when they first came. That was to see the little mistress of the manse bring one girl after another from the farms for a week at a time into her pretty home to teach her American home-making.

Again we are on the railway and again in the valley of the Little Missouri, in a town which was once largely a row of railroad employees’ homes in box cars along the edge of the yards. Here our church and Sunday School were organized in a passenger car kindly loaned for the purpose and “spotted” near the depot for the day. Through the summer a student, now a Minneapolis pastor, held a few services, the first being in the tent of a newcomer, who had taken part of his goods to his claim and left the balance in the tent meantime. Several setting hens had to be removed to make place for the preacher to stand, but everyone enjoyed the services. For a year following a Scotchman and his “guid wife” furnished a rough pine board and paper hall for services, as well as the preaching and the music. In 1909 the first resident pastor arrived, the house of worship was put up in the fall, and five years later a parsonage was added. Today with twelve hundred people, largely American born, there are three churches, all weak because the population is such a migratory one, but with large values possible in a “community service plan.” Strange to say in this American population we are doing a bit of “Foreign mission” work, as there is quite a colony of Japanese

and Bulgarian workers in the yards.

Our church groups are taking their place in the wider community work. We are urging community centers throughout the farming regions, wherein the churches and church schools can have a leading part through their memberships, though not usually able to become that center themselves. We are working in harmony with, and using as far as possible, the better farming agents of the counties, as well as the educational leaders along other lines. Several of

our ladies are greatly interested in the various clubs for boys and girls. Problems are aggravated by the long distances. Pastors cannot keep in close enough touch with church schools when they have from three to five churches on their hands. This condition, however, we hope to better as fast as funds and men will allow. So many things that count for good are waiting for us. We must lead the people on till they see their necessity, and the means will be found.



RECENT MISSION SCHOOLS

It is encouraging to note the number of new mission school organizations reported during the past two months. While the period for regular organization comes somewhat later on, already nine new schools have been reported for 1920. Four states are represented—Washington, Oklahoma, North Dakota, and Colorado. The membership ranges anywhere from twenty-five to one hundred and twenty-five, and two of these schools, both with large memberships, have fine prospects for church development.

Children's Day falls this year on June 13th, and as has long been the custom, the Sunday School Extension Society has prepared a Children's Day service for Congregational schools. It is entitled "Children's Day Comrades," and is an especially attractive program along Americanization lines by Anita B. Ferris. A sample of the exercise has been sent to each pastor listed in the forthcoming Year Book, or if for any reason the pastor's name could not be supplied, to the superintendent. If any school has not received a copy, please notify The Congregational Sunday School Extension Society, 289 Fourth Avenue, New York City, and one will be sent by return mail.

There are also on hand a limited number of the services used in 1918 and 1919, "Little Patriots of the Kingdom," and "Our Father's World." We shall be glad to supply them upon request.



The Congregational Sunday School Extension Society has made a beginning in Legacy and Conditional Gift Funds, but the lack of adequate and permanent income makes the Society more dependent upon the regular apportionment. Next to the apportionment plan, the chief source of income is the offering on Children's Day.

FORM OF BEQUEST

I give \$.....to The Congregational Sunday School Extension Society, organized in New York City, in the year 1917.

CONDITIONAL GIFTS

Conditional Gifts will be accepted on the same conditions and terms as have been agreed upon by all of the denominational agencies. For information regarding this plan of administering your own estate, write to the Treasurer, Charles H. Baker, 289 Fourth Avenue, New York City.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

HAS THE CHURCH FORSAKEN THE MINISTER WHO IS NOW OLD

SOME people have expressed surprise that the ministers and the widows of ministers who are now old, say over sixty-five, are not included in the benefits of the great Pilgrim Memorial Fund.

From the beginning of The Annuity Fund for Congregational Ministers, instituted by the National Council in Kansas City in 1913 it has everywhere and on all occasions been announced that the Annuity Plan was a method to cure the evil neglect of the welfare of aged ministers always existing in the denomination. It was a crying shame and blot upon our churches that the old preacher was so often dismissed from his parish without the means of subsistence. There was no adequate plan to cure this evil. The Boards of Relief, state and national, did not have sufficient resources and did not receive from the churches that generous support which the conditions demanded. Their work was too largely regarded as of charity and the recipients of their ministry too generally made to feel that they were paupers. There was, however, a deepening conviction that this situation must be corrected.

In the providence of God there has been a marked increase in the resources of the relief agencies, especially in the National Board and two or three of the State Societies.

It seemed a good time to inaugurate a fundamental plan which might effect a radical cure.

After years of study of the subject by a capable committee appointed by The Congregational Board of

Ministerial Relief, in consultation and co-operation with able actuaries and advisors, The Annuity Fund for Congregational Ministers was worked out, reported to the Council, approved, and the Board of Relief was instructed to put it into operation. This was done and it has now been in effect over five years.

The Annuity Fund for Congregational Ministers is a contributory pension system which involves annuity insurance. Ministers, to participate in it, must become members by passing a medical examination and by paying dues. These dues are actuarially computed. The member of the Fund pays a sufficient sum to purchase an annuity of \$100 at the age of sixty-five, if by that time he has served Congregational churches since his ordination for thirty or more years. There are proportionate benefits for those who have served less than thirty years and provision for the widows and minor children. Disability is also provided for.

In view of this endeavor of the minister to make some provision for old age and for his family, the denomination has undertaken to put into the Fund enough more to make his annuity worth \$500. In other words, for every dollar the minister puts in, the Church proposes to put in four dollars. The minister buys twenty per cent and the church eighty per cent of the five hundred dollar annuity.

The Pilgrim Memorial Fund represents the effort of the denomination to make good its offer to the members of the Annuity Fund. So far we

have had in mind only the present plan of annuities.

It was thought wise, when it was proposed to raise a great Pilgrim Memorial Fund, to consider the possibility of an additional plan of membership so as to include a larger number of our ministers than could be included under the present plan. This resulted in the adoption of what is known as the Expanded Plan. In a word this plan, to go into effect January 1, 1921, does away with the medical examination and receives any of our Congregational Ministers up to the age of sixty-five, on the annual payment of six per cent of the salary. The plan provides that the church which the minister is serving and the income of the Pilgrim Memorial Fund shall assist him in his annual payments. Under this plan, while any minister can enter up to sixty-five, the largest benefits will be available to those members who enter at ordination or as early as thirty years of age and continue their payments until they reach sixty-five.

It is self-evident that such a plan looks to the future rather than the past. It cannot provide for the accrued liabilities on the lives of the ministers now in advanced years. That, instead of requiring five or eight millions, would probably require from thirty to fifty.

It was, therefore, necessary to put the Annuity Plan upon a solid actuarial and financial basis, start in with it at once, make it accomplish all it can, and then to provide for the accrued liabilities for those now old in some other way. That way is by means of the Boards of Relief.

There are fourteen State Relief Societies and the National Board—known as The Congregational Board of Ministerial Relief. They hold permanent endowments of probably about \$1,750,000. They receive, in addition to the income of this endowment, the annual contributions of the churches under the apportionment,

individual gifts, conditional gifts and legacies, and the National Board collects and distributes the Christmas Fund for this cause.

But in order to make the resources for those who are already too old to participate in the insurance provisions of the Annuity Fund which receives the income of the Pilgrim Memorial Fund, the Congregational World Movement has included in its \$3,000,000 extra contributions for 1920 in connection with the great Interchurch World Campaign, \$100,000 for Ministerial Relief. This sum is for immediate use, is not for endowments, is a contribution to help care for the accrued liabilities of 1920, is to supplement the income from Ministerial Relief endowments, the contributions under the apportionment, the usual individual gifts and the Christmas Fund.

Thus it will be seen that the churches have not forsaken the ministers and widows now old, who cannot get into the Annuity Fund, but is planning generously for their welfare. The \$100,000 contemplated under the Congregational World Movement for 1920 represents the income of about \$2,500,000 which is equivalent to one-half of the proposed five-million-dollar Pilgrim Memorial Fund. It is in the plan of the Congregational World Movement, to continue this \$100,000 annually. The men now old cannot complain. They are not to be neglected, they are not paupers, objects of charity, but the beloved and honored servants of all the churches.

As the years go on and the younger men get into the Annuity Fund, it may become possible to merge the work of Ministerial Relief more and more into the great Annuity System.

We do not anticipate, however, that the time will ever come when there will be no need for Ministerial Relief endeavor.

—W. A. R.

EXTRACTS FROM TWO INTERESTING LETTERS

"MY health is very much improved, which is no small matter. The helping fund which you send me is no doubt the great curative element. The removal of all question as to my being able to meet my living expense account, is of more value to me than a whole course of medical treatment.

During the past month I have tried to preach three times. If conditions continue to improve I shall surely be able, in a few months, to take full charge again of some small church."

"Ill health obliged me to resign my pastorate. Since that time I have been in very straitened circumstances. Suffering from a chronic affection of the throat and other ailments incident to advancing age. I will be seventy-four years old next May. I am really in need of aid. I have felt reluctant to make it known and tried in a small way to eke out

an existence, I can hardly call it a living. I have spent between forty and fifty years helping to build up run down and financially embarrassed churches of our faith and polity, with considerable advantage to the churches, but at much loss to myself and family financially, and now in my old age find it hard to provide what is needful. But I do not complain. My heavenly Father, I know, will care for me, and I have had great joy in my work. My brethren know something of the work I did for the Church at S. when about to be sold under foreclosure of mortgage. I also organized the church at O. and superintended the erection of its house of worship. I speak of these things only that you may know something of my work, not in any spirit of self-laudation, thankful that our Great Master has given me an opportunity to do aught in His service."



MINISTERIAL RELIEF IN THE MONTH OF MAY

MAY we remind the Sunday Schools and the Woman's Associations of the fact that the topic for study in the month of May, so far as the National Societies are concerned, is to be that of Ministerial Relief as represented by the National and State Relief organizations. The specific topic is "Our Honored Veterans." The Board of Relief has prepared a leaflet on this topic. The Woman's Home Missionary Federation, 289 Fourth Avenue, New York, has provided for use in the Primary Department a beautiful picture entitled, "Mary Handed Him a Cup of Water," and an interesting story for the children written by Miss Edith Scammon on "A Cup of Cold Water." The Board of Relief has prepared a Hero Tale containing also facts for the drill period and a devotional meditation with prayer. It

can be used in the Sunday Schools or in the meetings of the Woman's Missionary Societies. Other leaflets that would be helpful to the special study of this subject are: "Service Grants for the Ministers of Christ;" "A Nation-wide View of the Work of Ministerial Relief in the Congregational Churches of the United States for the Calendar Year 1919." "The Annuity Fund," including its relation to the Board of Relief, and another leaflet bearing somewhat upon the same subject, particularly the relation of the Pilgrim Memorial Fund to the work of Relief, entitled, "Has the Church Forsaken the Minister Who Is now Old?" These leaflets can be obtained by addressing Secretary William A. Rice, 287 Fourth Avenue, New York, free of cost. Collection envelopes will also be furnished upon request.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

FOREWORD

WE are told by the "World Survey of the Interchurch" that the women of the church number sixty-three per cent of the membership. This means that they are largely responsible for the religious convictions and purposes which permeate the religious life of our communities. The obligation cannot be put off on the clergymen or the leaders of organized service—it rests upon every woman in every church to make her Christianity count and her influence reach out through the home and neighborhood, her country and the world.

EVERY WOMAN is responsible for the religious training of her children. Every woman is responsible for giving to her family high ideals of Christian leadership.

EVERY WOMAN is responsible for revealing the Christian spirit of devotion and unselfish service to her neighbors and friends.

EVERY WOMAN is responsible for upbuilding her church and making it a power for God.

EVERY WOMAN must measure up her life and seriously decide whether she is apportioning it rightly. How does she relate her own pleasure to outgoing service, her spending to giving, her household to community helpfulness, and what is she doing to promote Christianity?

The Interchurch presents a World Survey, but every church member needs to make a personal survey and discover his own non-Christian areas, the places where paganism and selfishness dominate life and destroy character.

TOPIC FOR MAY, 1920

Congregational Board of Ministerial Relief

OUR HONORED VETERANS

Hymn—

O, God, the Rock of Ages.
How Firm a Foundation.

Scripture—Psalms 23, 91—read responsively.

Prayer—

Of Thanksgiving for ministers of the Gospel, especially for our own pastor.

For a special blessing for aged pastors of the denomination.

That courage, hope and joy may be increased for them as the days go by.

Hymn—More love to Thee, O Christ.

(*Stanzas 1, 2 and 4*).

Program—Our Honored Veterans,—
Gal. 6; 8

Three ten minute talks:

Who are they, and why?

What business is it of yours and mine, and

When should we attend to it?

Closing Prayer—

Hymn—He that goeth forth with weeping.

(*Stanzas 1, 2 and 3*)

See AMERICAN MISSIONARY MAGAZINE for 1919, stories and articles.

Write for new material, and for the leaflets "Service Grants for the Ministers of Christ," and "The Annuity Fund," to Rev. Wm. A. Rice, The Congregational Board of Ministerial Relief, 287 Fourth Ave., New York.



The theme for Mission Study is, "The Church and the Community," the Senior textbook written by Mr. Ralph E. Diffendorfer; a book for Young People, on the same theme, and the Junior book, "The City-of-Is-To-Be" by Rev. Jay T. Stocking.

These textbooks will be used at Mission Study classes at all conferences.

PRACTICAL SUGGESTIONS TO AUXILIARIES

THE Federation is happy that so many of the Unions are making use of the Bulletin. It is our intention in this simple way to bring some message every month which shall be informing as to the plans and purposes of the National Home Missionary Societies, whose servants we are, and we like to tell the states the things we have in mind. We feel as if we reached out and grasped each State and took it into our confidence. Now some of our organizations also have monthly bulletins which go to each auxiliary, but many do not and we suggest that those which do not have it adopt such a plan for getting into close touch with their constituency. We would be glad to have the thoughts contained in the Federation Bulletin which apply to local needs or contain useful information passed down to each local auxiliary. As the slang phrase has it, we want "to get the message over" to the last woman in the last church.

The Federation needs co-operative effort and we beg for efficiency and devotion. Every plan can be hindered or stopped and every effort rendered futile if it isn't passed on. What we long for is to have the suggestions which we try to make to further the interest of our women in Christian Americanization taken up by the State officers and augmented and improved so that by passing through many personalities ideas will be enlarged and grace will be added and we shall all get a bigger vision of what Congregational women can do.

In preparing bulletins may we suggest that they be made definite and practical. Remember that they are not only to give information, they are to set women to work and more than all make them think. We long for pens to arouse the Christian intelligence of the women of our fellowship.

SUMMER CONFERENCES FOR 1920

IT is none too soon to begin to think and plan for attendance at Summer Conferences. To be well informed on best methods and to be filled with fresh enthusiasm for Missions—no better plan suggests itself for the woman who has in charge this work in her local church. To attend herself, to interest as many as possible in the society to attend, to see to it that some of the younger women or young people in the C. E. Society plan for it also, will mean a new breath of the Spirit of Missions running through the life of the Church, expressing itself in new service and more devotion to the cause of making "Our Country God's Country."

If it is not possible for every woman's society to send a delegate, a group of churches in a given community, or churches in a group of communities should unite in sending one or two delegates, with the understanding that such delegates would hold themselves in readiness to give of what they receive at the Summer School to the several churches which have made them their representatives. The sense of responsibility to carry back to the home churches the best of methods and messages will increase the interest in the School for the delegates, and mean that the message of the Conference will reach out into new channels of influence.

A list of conferences will be found on the next page. Select the one which is nearest and learn all you can about it. Appoint delegates from your woman's society and young people's groups, approaching each group to pay whole or part of necessary expenses—preferably *part*.

Select the delegates with great care, the woman of personality, of ability, who will carry back to her church or group of churches, the very best that the Conference has given.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

SUMMER CONFERENCES—DO THEY PAY

YESTERDAY I gave my Conference report, and I hope something of the joys and inspiration of the place were conveyed to the hearts and minds of others. Our pastor asked me if I wouldn't take his place in the pulpit a week from Sunday. I never thought I should enjoy giving an address, but I did enjoy giving that one. The thing that pleased me almost more than anything else was for some one to say, 'You made me want to go there too.'"

"We became very fond of each other in such a short time. After all, it is the worth while things that bring people in closer intimacy, isn't it?"

"I doubt if I shall be able to attend again next year, but all of our Camp Fire Girls are arranging to go; I am so glad."

"In my Junior Christian Endeavor Society we study missions once a month and take an offering for missions. We began in September the study of 'Called to the Colors;' I have spent much time in preparing for each meeting, using many suggestions offered by Miss N——. I feel well repaid, for the children seem interested and mark the month's meetings by the missionary one."

"I do not forget the quiet talks under the tree at Camp or at sunset on Round Top, and those I hope are ruling my life."

"One of the things Dr. B—— spoke of, you know, was to place our 'Unit' at the disposal of the pastor. That is practically what we have done for we are going to help in an 'Every Member Canvass' for our Sunday School—taking the pledges and doing the canvassing so that we can

give regularly to missions."

"I'll not forget to boost—for 1920, or for 1921 for that matter."

"I am going with another girl on Wednesdays to help with the younger girls, about five years old, in the Italian mission here. They make sheets and blankets for miniature dolls' beds (candy boxes). We thread needles, untangle knots and generally make ourselves useful."

Interchurch World Movement

Asilomar, Cal.....	July 13-23
Seabeck, Wash.....	July 18-Aug. 7
Ocean Park, Me.....	July 20-30
Blue Ridge, N. C.....	June 25-July 5
Silver Bay, N. Y.....	July 9-19
Lake Geneva, Wis.....	July 23-Aug. 2
Estes Park, Col.....	July 9-19
Winter Park, Fla.....	June 3-10

Council of Women for Home Missions

Bay View, Mich.....	July 11-16
Boulder, Col.....	Not settled
Dallas, Tex.....	Sept. 20-26
East Northfield, Mass.....	July 16-23
Los Angeles, Cal.....	May 31-June 5
Minnesota.....	May 31-June 5
Mount Hermon, Cal.....	July 13-20
Mountain Lake Park, Md.....	Aug. 1-7
Oklahoma City, Okla.....	May 31-June 5
Chambersburg, Pa.....	June 29-July 7
Winona Lake, Ind.....	June 17-24

Which of these conferences will you attend?

Summer Conference Dates 1920

Young Women's Christian Association

Blue Ridge, N. C.....	June 4-14
Montreat, N. C.....	June 4-14
National Training School	
Durham, N. C.....	June 4-14
Asilomar, Cal.....	June 15-25
Silver Bay, N. Y.....	June 15-25
Camp Maqua, West Poland, Me.	
June 18-28	
Eagle's Mere, Penn.....	June 18-23
College Camp, Lake Geneva, Wis.	
Aug. 17-27	
Seabeck, Wash.....	Aug. 27-Sept. 6
Estes Park, Colo.....	Aug. 17-27

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for February, 1920

The Daniel Hand Educational Fund for Colored People

Income for February from Investments.....	\$4,087.46
Previously acknowledged	25,225.92

\$29,313.38

Current Receipts

EASTERN DISTRICT

MAINE—\$410.00.

Auburn: Sixth St. Ch., box goods for Greenwood, S. C. **Bangor:** Hammond St. Ch., bbl. goods for Greenwood, S. C. **Bath:** A. L. P., for Talladega College, 10. **Calais:** Ch., goods for Greenwood, S. C. **Dennysville:** Ch., goods for Brewer Normal School. **Eastport:** Central Ch., goods for Brewer Normal School. **Ellsworth Falls:** Union Ch., 5; S. S., for Allen Normal School, 4. **Farmington:** Ella F. Titcomb (deceased) 300. **Foxcroft:** Mrs. W. M. S., goods for Brewer Normal School. **Hallowell:** Ch., 15. **Jackman:** Miss E. N., goods for Greenwood, S. C. **Machias:** F. K. V., goods for Greenwood, S. C. **North Bridgton:** Ch., bbl. goods for Brewer Normal School, Mrs. J. E. B. and E. W. G., goods for Brewer Normal School. **Saco:** Mrs. E. L., goods for Brewer Normal School. **Phillips:** Mrs. F. N. B., goods for Greenwood, S. C. **Portland:** St. Lawrence Ch., Missionary Soc., goods for Greenwood, S. C.; State Street, Mrs. F. L., goods for Brewer Normal School; Williston Ch., W. M. Soc., for Pleasant Hill, Tenn., 10; Williston Ch., Missionary Soc., bbl. goods for Greenwood, S. C.; Woodfords Ch., Jr. C. E. Soc., bbl. goods for Trinity School; Woodfords Ch., bbl. goods for Greenwood, S. C.; Woodfords, Ladies' Circle, for Lexington, Ky., 25; Woodfords Ch., goods for Greenwood, S. C.; Jr. C. E. Soc., box goods for Greenwood, S. C.; Mrs. C. F. B., goods for Greenwood, S. C.; J. M. G., 25; Mrs. J. A. L. and Mrs. A. B. H., goods for Brewer Normal School; Owen, Moore & Co., goods for Greenwood, S. C. **Princeton:** Ch., 3. **Rockland:** Fuller-Cobb Co., goods for Brewer Normal School. **Skowhegan:** Mrs. G. S. W., goods for Brewer Normal School; Miss G. S. W., goods for Brewer Normal School. **South Bridgton:** Mrs. J. G., goods for Brewer Normal School. **So. Portland:** Mrs. J. E. C., goods for Greenwood, S. C.; Mrs. H. W. T., goods for Greenwood, S. C. **Waterville:** Ch., goods for Brewer Normal School; Mrs. C. W., for Allen Normal School, 3.

Woman's Home Missionary Union of Maine, for Pleasant Hill Academy, 10.

NEW HAMPSHIRE—\$101.66.

Amherst: S. S., for Lexington, Ky., 4.50. **Claremont:** Ch., 5. **Concord:** M. E. B., goods for Greenwood, S. C.; L. O. McF., for Straight College, 11. **Epping:** Ch., 10. **Goffstown:** Miss B. M., for Marion, Ala., 5. **Greenville:** Ch. & S. S., 10. **Greenland:** S. S. & Ch. for American Highlanders, 4. **Hampstead:** Ch., 22.68. **Lancaster:** S. S., Kindergarten Dept., box goods for Talladega College. **Lebanon:** Cong'l Soc.,

16.83; S. S., 2. **Littleton:** S. S., Lincoln Memorial, 3.15. **Portsmouth:** Mrs. L. H. T., goods for Brewer Normal School; Mrs. C. F., for Talladega College, 2. **Keene:** Y. P. S. C. E., for Ryder Memorial Hospital, Porto Rico, 5. **Troy:** Miss M. W. W., 50c.

VERMONT—\$311.61.

(Donations 122.40, Legacy 189.21)

Bennington: First Ch., 22.25. **Brattleboro:** C. R. C., for Talladega College, 10. **Burlington:** S. F. E., 5; G. H. P., 5, for Toulaloo College. **Chelsea:** Ch., 7.97. **Franklin:** Mrs. F. R. H., for lunches at Dorchester Academy, 2. **Hartford:** Ch., 7.50. **Ludlow:** S. S., Lincoln Mem., 15.75. **Morrisville:** Rev. V. M. H., 10. **Randolph:** N. W. T., for Talladega College, 10. **St. Johnsbury:** South Ch., S. S., Lincoln Mem., 5.63. **Swanton:** First Ch., 20. **Thetford:** S. S., 1.30, Lincoln Memorial.

Legacy

Barnet: Caroline Holmes, 189.21.

MASSACHUSETTS—\$9,595.04.

(Donations 7,443.29, Legacies 2,151.75)

Amherst: C. A. H., for Pleasant Hill, Tenn., 5; E. F. W., for Straight College, 25; D. B., 10; W. C., 5; J. H., 10, for Straight College; "A Friend," 50. **Andover:** P. F. R., for Talladega College, 10. **Athol:** J. C. R., for Straight College, 3. **Attleboro:** W. F. R., for Straight College, 2. **Auburndale:** S. S., 10. **Ayer:** First Ch., for Straight College, 5. **Beverly:** Washington St. Ch., 25. **Boston:** Old South Ch., 1,996.23; F. G. A., for Talladega College, 25; J. B. J., for Straight College, 20; Mrs. W. H. J., for Talladega College, 25. **Boylston:** M. S., for Lexington, Ky., 4.20. **Bradford:** First Ch. of Christ, 20.90. **Brintree:** First Ch., 10. **Bridgewater:** Central Sewing Soc., for Pleasant Hill Academy, 15. **Brighton:** Mrs. C. B. and Miss E. T., 10. **Brookfield:** Mrs. M. B. B., for Straight College, 2. **Brookline:** Harvard S. S., 15; Leyden Ch., 322. **Cambridge:** Evening Branch W. M. Soc., 20 for Greenwood, S. C. **Chatham:** Ch., 11.14. **Dalton:** Miss C. L. C., for Talladega College, 50. **Danvers:** Mrs. E. B. L., 10. **Dudley:** First Ch., 19.25. **Easthampton:** Ch., 34.36. **Enfield:** W. B., for Straight College, 2. **Essex:** J. W. B., 10. **Fairhaven:** S. S., 5.25. **Fall River:** A. F. D., for Talladega College, 2; Miss A. H. B., 15; Miss C. L. B., 15, for Talladega College; C. E. B., for Talladega College, 10. **Fitchburg:** F. F., for Talladega College, 3. **Foxboro:** Women's Union, box goods for Talladega College. **Framingham:** Rev. W. N., for Toulaloo College, 60. **Gardner:** First S. S., for Straight College, 25. **W. W. T.,** for Straight College, 25. **Har-**

vard: Evangelical Ch., 5. **Holyoke:** F. B. T., for Talladega College, 25; K. T. C., 3; W. F. G., for Straight College, 2. **Hinsdale:** S. S., Lincoln Memorial, 6. **Huntington:** First S. S., 4. **Hyde Park:** First Ch., Primary S. S., for Trinity School, 150. **Lancaster:** S. S., Lincoln Memorial, 130. **Lawrence:** Riverside Ch., 336. **Lee:** Ch., 10; M. L. B., for Talladega College, 25. **Lenox:** Ch., 37.58. **Malden:** First Ch., 225. **Melrose Highlands:** G. W. B., for Talladega College, 1. **Methuen:** S. S., 4.48, Lincoln Memorial. **Millbury:** E. M. G., for Straight College, 7. **Millis:** F. S. G., 5. **Newton:** Eliot Ch., for Straight College, 2. **Newtonville:** Mrs. J. C. W., for Talladega College, 5. **North Adams:** J. L. M., for Straight College, 2. **Northampton:** Edwards Ch., 105; C. H. L., for Straight College, 5; C. H. L., for Talladega College, 1. **Mrs. H. C.,** for Free Beds, Ryder Memorial Hospital, 35; "Northampton," 1. **Peabody:** Mrs. E. G. H., 10. **Pepperell:** S. S., in Community Ch., 4.63 Lincoln Memorial. **Pittsfield:** South S. S., 11.64. **Quincy:** Bethany Ch., 46.04; Bible School, 24.56. **Revere:** Beachmont Ch., 18. **Rosindale:** B. D., 5. **Roxbury:** S. S., in Highland Ch., 10. **Shirley:** Ch. S. S., 10. **Shrewsbury:** F. H. H., for Straight College, 50. **South Hadley Falls:** Ch., bbl. goods for Marion, Ala. **Springfield:** Miss I. C. E., for Talladega College, 10. **Tyngsboro:** S. S., Lincoln Memorial, 2.68. **Upton:** Miss M. A., for Kings Mountain, N. C., 3.85. **Wellesley:** Miss A. B. P. M., for Talladega College, 10; S. F. W., for Talladega College, 1. **Westboro:** Evangelical Ch., by L. C. P., 5. **West Cummington:** E. E. S., for Straight College, 50c. **Westfield:** A. L. S., for Talladega College, 25. **Westhampton:** S. S., Lincoln Memorial, 10. **West Peabody:** West Ch., 10.01. **West Pittsfield:** E. L. S., for Straight College, 1. **West Springfield:** E. C. S., 45. **Whitinsville:** L. B. Soc., for Talladega College, 80; Miss J. D., box goods for Talladega College. **Winchester:** A. S. H., for Talladega College, 10. **Worcester:** Adams Square Ch., 42.68; Bethany Ch., Ladies Soc., bbl. goods and 2.65 for Greenwood, S. C.; Lake View Ch., 16; E. C. W., for Talladega College, 20; E. G. H., for Talladega College, 2; K. C. H., for Talladega College, 5; R. B. F., for Talladega College, 25. **Friends in Mass.,** by Miss D. E. E., for furnishings at Brewer Normal School, 50; "A Friend" for Greenwood, S. C., 10.

Woman's Home Missionary Association of Mass. & R. I., Mrs. Amos Lawrence Hatheway, Treas., \$2,550 (\$2,000 of which for Cotton Valley, Ala., 250 for Troy, N. C., and 300 for Saluda, N. C.)

Newbury: South Byfield, Helen Noyes Mission Band, for Atlanta, Ga., 5. **W. H. M. A. of Mass. & R. I.,** for salaries, 835. Total \$3,390.00.

Legacies

Boston: Moses W. Richardson, 404.45. **Charlestown:** Mary K. Flint, 625.70. **Dunstable:** Marietta M. Parkhurst, 633.33. **North Brookfield:** Jonathan E. Porter, 1,402.58 (reserve legacy 935.04) 467.54. **Wellesley Hills:** Sarah E. Wheeler, 20.73.

RHODE ISLAND—\$181.81.

Pawtucket: Mrs. L. B. G., for Talladega College, 25; R. L. C., for Talladega College, 10. **Peace Dale:** Ch., 61.81; Mrs. H. H. B., for Talladega College, 60. **Providence:** Mrs. J. W. D., for Talladega College, 25.

CENTRAL DISTRICT

CONNECTICUT—\$4,059.69.

Ansonia: L. P. A., for Talladega College, 25. **Bolton:** S. S., 1. **Branford:** First Ch.,

Comfortable Society for Tougaloo College Hospital, 10. **Bristol:** Ch., 100. **Cen-terbrook:** Ch., 17.64; Primary Dept. of S. S., 1.82 for Lincoln Memorial. **Colchester:** First S. S., 12. **Dayville:** Second Ch. of Killingly, 13. **East Hampton:** C. G. B., for Talladega College, 25. **Franklin:** W. M. Soc., for Allen Normal School, 8. **Glas-tonbury:** S. H. W., for Tougaloo College, 30. **Goshen:** S. S., 5.40. **Granby:** First Ch., 4. **Guilford:** First S. S., 7. **Hartford:** Asylum Hill Ch., 15; A. A. W., 50; G. F. H., 5; E. C. R., 5; I. J. S., 1; J. H. R., 10; Mrs. J. L. W., 50; W. W. J., 10; Mrs. J. W. C., 10, for Talladega College; Wind-sor Ave., M. S., for Lexington, Ky., 10. **Kensington:** S. S., for Tougaloo College, 35. **Meriden:** W. H. C., for Tougaloo College, 5; W. H. C., for Talladega College, 5. **Middletown:** First Ch. of Christ, 10.51; A. R. C., for Talladega College, 100. **Milford:** Plymouth Ch., 10.40. **Moodus:** E. C. C., for Talladega College, 10. **Naugatuck:** Ch., 150; H. B. T., for Talladega College, 1,000; H. W., for Talladega College, 100. **New Britain:** South Ch., 131.22; South Ch. S. S., 30; E. C. R., for Talladega College, 20; E. R. E., for Talladega College, 5; F. G. P., for Tougaloo College, 50; Mrs. F. H. T., for Talladega College, 25; Mrs. J. B. T., for Tougaloo College, 50. **New Ha-ven:** Center Ch., Woman's Soc., 5; United Ch., 50; C. E. P. S., for Talladega College, 10; C. M. K., for Talladega College, 5; E. B. R., for Talladega College, 10; E. B. S., for Straight College, 3; E. S. D., for Tal-ladega College, 5; G. F. B., for Talladega College, 10; Mrs. F. F. M., for Talladega College, 5; "A Friend," for Free Beds in Ryder Memorial Hospital, 2. **North Guil-ford:** Ch., 10. **North Haven:** Ch., 58.35. **Norwich:** Park S. S., for Lexington, Ky., 15; Miss D. E. L., for Pleasant Hill, Tenn., 25; E. M. N., for Talladega College, 200; F. D. C., for Talladega College, 10; L. O. S., for Talladega College, 10. **Oakville:** Ladies' Soc., for Tougaloo College, 5. **Old Lyme:** L. B. Soc., bbl. goods for Kings Mountain, N. C. **Plantville:** Ch., 49.60; S. S., for Lexington, Ky., 13.48. **Riverton:** Mrs. W. B. W., for Straight College, 3.50. **Salisbury:** Ch. of Christ, 41.82. **So. Man-chester:** Mrs. H. C. C., for Talladega Col-lege, 10. **Stratford:** B. J. C., for Lexing-ton, Ky., 35. **Talcottville:** J. G. T., for Talladega College, 100; "Friend," 500. **Terryville:** Mrs. K. A. G., for Talladega College, 5; S. L. A., for Talladega College, 5. **Thomaston:** H. E. S., for Tougaloo College, 25; King's Daughters, for Tougaloo College, 10. **Torrington:** First Ch., 9.61; First S. S., for Gregory Institute, 10. **Unionville:** S. S., 3.10. **Waterbury:** A. A. E., for Tougaloo College, 20; F. S. C., for Talladega College, 10; H. P. C., 100; Mrs. H. L. W., for Tougaloo College, 25; I. H. C., for Talladega College, 25. **Watertown:** Ladies' Soc., for Tougaloo College, 10. **Waterville:** Mrs. W., bbl. goods for Green-wood, S. C.; J. A. L., package goods for Greenwood, S. C. **Williamatic:** A. J. B., 5; G. S. E., 5; J. M. S., 10 for Talladega College. **Wilton:** Ch., for Gregory Insti-tute, 10. **Windham:** First S. S., 10. **Win-sted:** E. R. H., for Talladega College, 5. **Woodstock:** M. S., for Lexington, Ky., 1.24. "Friend in Conn." for Talladega College, 100; "Connecticut," 50.

Woman's Cong'l Home Miss'y Union of Conn., Mrs. G. Dahl, Treas., 251.

NEW YORK—\$1,738.86.

Albion: Gaines Ch., Missionary Union, bbl. goods for Marion, Ala. **Aquebogue:** S. S., 6; Missionary Soc., three bbls. and box goods for Marion, Ala. **Brooklyn:** Clinton Ave. Ch., 45.61; Clinton Ave. Ch., Woman's League, bbl. goods for Marion, Ala.; Puritan Ch., box goods for Marion, Ala.; Mrs. C. (in Tompkins Avenue Ch.), for free beds at Ryder Memorial Hospital,

10; E. M. B., for Talladega College, 5; S. E. B., 5; Mrs. L. H. E., 1; L. S. G., 1; Miss J. H., 2; Mrs. M. P. H., 2; W. S. J., 5; M. S. L., 2; Miss M. L. R., 5 for Talladega College; A. H. S., for Talladega College, 50; Mrs. R. M. N., box goods for Marion, Ala. **Camden:** W. M. Soc., bbl. goods for Marion, Ala. **Candor:** Ladies' Missionary Guild, box goods for Kings Mountain, N. C. **Corning:** S. G. C., for Marion, Ala., 10. **Cortland:** A. M. W., for Talladega College, 2. **Eldred:** Ch., 7.68. **Franklin:** Ch., 17.34. **Gaines:** Ch., 15. **Gloversville:** L. M. Soc., for Greenwood, S. C., 10. **Jamesport:** Ch., 8.40. **Jamestown:** Mrs. E. C. H., for Talladega College, 200; Mrs. E. C. H., 200. **Lisle:** Ch., 3.40. **Moravia:** Missionary Union, bbl. goods for Kings Mountain, N. C.; Mrs. W. C. T., for Rio Grande Industrial School, 10.50. **New York:** Y. P. S. C. E., of Broadway Tabernacle Ch. for Pleasant Hill Academy, 15; Dr. A. F. H., 25; C. M. DeF., 7; C. H. D., 100, for Talladega College; Miss D. E. E., for Moorhead, Miss., 35; Miss D. E. E., goods and 35 for Brewer Normal Schools; Mrs. F. W. W., goods for Brewer Normal School; Mrs. F. B. S., for Mary Elizabeth Blackman Bed. Ryder Memorial Hospital, 15; E. J. M., for Straight College, 1; G. W. M., for Toulgoole College, 50; G. R. B., 25; J. C., 1; L. C. W., 100; W. J. W., 25, for Talladega College; "Friend," for Greenwood, S. C., 28. **Oxford:** J. C. E., for Talladega College, 10. **Patchogue:** S. S., 7.46. **Lincoln Memorial:** **Philadelphia:** Ch., 12. **Poughkeepsie:** C. K., for Talladega College, 50. **Prospect:** Ch., 6. **Riverhead:** Sound Ave. Ch., two bbls. goods for Marion, Ala. **Rodman:** W. M. Soc., bbl. goods for Marion, Ala. **Sidney:** W. M. Soc., bbl. goods for Marion, Ala. **Sonyea:** M. H., for Talladega College, 4. **Syracuse:** Danforth, M. S., for Lexington, Ky., 2.30. **Walton:** Mrs. M. E. W., for Elbowoods, No. Dak., 1. **Willshoro:** Ch., 5.67. **Woodhaven:** First Ch., C. E. Soc., for Marion, Ala., 50c.

Woman's Home Missionary Union of State of New York: Mrs. W. A. Kirkwood, Treas., 554.

NEW JERSEY—\$6,646.00.

Cranford: M. L. A., for Cappahosic, Va., 1. **East Orange:** M. J. C., for Talladega College, 10; **Egg Harbor City:** Y. P. S. C. E., for Humacao, P. R. Hospital, 5. **Plainfield:** Mrs. D. F. U., for Ryder Memorial Hospital, 5. **Jersey City:** First Ch. Young Woman's Club, for Girl's Room at Crow Agnecy, 10; Mr. and Mrs. I. H., for Straight College, 5. **Upper Montclair:** Christian Union Ch., by C. W. Anderson, 6.500; Mrs. J. M. P., 100, for Talladega College. **Vineland:** Miss M. E. E., for Talladega College, 10.

PENNSYLVANIA—\$72.75.

Edwardsville: Bethesda Ch., 20. **Harrisburg:** Mrs. M. A. E., for Allen Normal School, 5. **Philadelphia:** Pilgrim Ch., 6.75; Miss E. C., for Cappahosic, Va., 5. **Seranton:** First Welsh Ch., 10. **Westchester:** A. W. C., for Talladega College, 25; W. M. G., 1.

DISTRICT OF COLUMBIA—\$60.00.

Washington: First Baptist Ch., for Cappahosic, Va., 25; C. G. A., 5; B. B., 5 for Straight College; J. A. M., for Joseph K. Brick School, 10; I. A. T., for Straight College, 15.

MARYLAND—\$2.50.

Baltimore: Associate S. S. of Baltimore, 2.50, Lincoln Memorial.

OHIO—\$4,004.02.

(Donations 337.35, Legacies 3,666.67)

Akron: West Ch., S. S. Class for Pleasant Hill Academy, 10; A. H. N., 50; F. A. S., 25; F. F., 25; J. P. H., 1, for Talladega College. **Ashland:** Mrs. Briggs' S. S. Class, for Marion, Ala., 10. **Castalia:** W. M. Soc., bbl. goods for Kings Mountain,

N. C. **Cleveland:** Euclid Avenue Ch., bbl. goods for Marion, Ala.; Pilgrim Ch., for Pleasant Hill Academy, 25; Plymouth Ch., W. M. Soc. goods for Stone Hall, Talladega College; St. John's Ch., I. B. Club, for Marion, Ala., 3; Mitylene Class, 5, for Marion, Ala. **Oberlin:** Rev. G. W. A., for Talladega College, 27. **Plainfield:** W. M. Union, box goods for Moorhead, Miss. **Richmond:** Ch. and S. S., 4.50. **Sandusky:** First Ch., 21.85. **Toledo:** First S. S., 100 for salary Gloucester School, Cappahosic, Va.; Washington Street Ch., Marion Lawrence S. S., for Pleasant Hill Academy, 25. **Trinway:** Mrs. L. R. M., 5.

Legacies

Kinsman: Addie McGranahan, 333.33. **North Benton:** Simon Hartzell, 3,333.34. **INDIANA**—\$19.00.

Fort Wayne: J. S. H., for Talladega College, 5; Mrs. V. L., for S. A., at Saluda Seminary, 14.

MICHIGAN—\$173.49.

Ann Arbor: Mrs. W., bbl. goods for Trinity School. **Benzonia:** Ch., for Florence, Ala., 5. **Covert:** A. B. C., for Allen Normal School, 2. **Detroit:** First Ch., two bbls. goods for Trinity School; Mount Hope S. S., 3. **Lansing:** Mayflower S. S., for S. A., Talladega College, 8. **Lowell:** First Ch., "Cheerful Doers," for Athens, Ala., 8. **Prattville:** S. S., 2. **St. Clair:** F. W. M., for Talladega College, 35; Miss M. M., for Talladega College, 50. **South Haven:** W. M. Soc., for Trinity School, 2.45. **Ypsilanti:** Ch., for S. A., at Saluda Seminary, 15.

Michigan Cong'l Conference, Mr. L. P. Haight, Treas., 43.04.

WESTERN DISTRICT

ILLINOIS—\$913.78.

Algonquin: Ch., 11. **Area:** Ch., 4.25. **Beardstown:** First Ch., 11. **Byron:** Ch., 6. **Carpentersville:** C. E. Society (for Piedmont), 5. **Chicago:** Bethany Union Ch., 115; Crawford S. S. Lincoln Memorial, 8.01; Community S. S., 9. **Lincoln Memorial:** Lincoln Memorial Ch., 10; Maplewood S. S., Lincoln Memorial, 4; First Presb. Ch., Miss Dickinson's S. S. Class, for Lincoln Academy, 5; Trinity S. S., 3. **Lincoln Memorial:** A. J. M., (of University Ch.), 100; "B. S. F.", 5; F. H. T., for Elbowoods, No. Dak., 100; H. J. R., for Talladega College, 5; "A. Friend," 1. **Dundee:** S. S., Lincoln Memorial, 10. **Dwight:** L. M. Soc., bbl. goods for Moorhead, Miss. **Evanston:** First Ch., 200. **Godfrey:** Ch., bbl. goods for Marion, Ala. **Harvey:** Ch., S. S., 5.14. **Highland:** Ch., 3.15. **Kewanee:** Bible Study School (for Santee Normal School), 21. **Marshall:** S. S., 2.10. **Moline:** K. D. B., for Talladega College, 100; P. S. M. G., for Talladega College, 2.50. **Rantoul:** Ch., 7.88. **Roscoe:** L. M. Soc., for Marion, Ala., 2.25. **Wayne:** Public School, bbl. goods for Marion, Ala. **Western Springs:** First Ch., 21.25. **Wheaton:** College Ch. of Christ, 55.85. **White Flock:** S. S., 2.40.

Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treas., 78. **IOWA**—\$328.65.

Anita: B. D. F., for Talladega College, 20. **Cedar Falls:** V. A. B., for Talladega College, 10. **Davenport:** E. B. H., for Talladega College, 10. **Des Moines:** A. C., for Talladega College, 1; J. C. C., 5; J. M. G., 10, for Talladega College. **Grinnell:** Miss M. C., for Talladega College, 10. **Harlan:** F. M. B., for Talladega College, 10. **Marshalltown:** H. G. B., for Talladega College, 25. **Shenandoah:** T. H. R., for Talladega College, 10.

Through the Congregational Conference of Iowa, S. J. Pooley, Treas., from Churches and S. S., 158.25. From W. H. M. U. of Iowa, 59.40.

WISCONSIN—\$115.89.

Cumberland: Dr. I. G. B., 10. **Emerald Grove:** Ch., 16. **Hartland:** S. S., 1.50.

Platteville: Ch. & S. S., Lincoln Memorial, 41. **Spring Valley:** Ch. S. S., 2.24.

Wisconsin Woman's Home Miss'y Union Mrs. R. D. Way, Treas., 45.15.

MINNESOTA—\$163.57.

Baudette: S. S., Lincoln Memorial, 2.20. **Minneapolis:** Mrs. E. A. M., for Marion, Ala., 5; C. H. W., for Talladega College, 10. **St. Paul:** Mrs. R. B. M. L., for Marion, Ala., box goods; F. W. S., for Talladega College, 25.

Minnesota Cong'l Conference, Mr. J. M. McBride, Treas., 121.37.

MISSOURI—\$48.73.

Joplin: S. S., in First Ch., Lincoln Memorial, 2.40. **Kansas City:** Invincible Concert Company, for Florence, Ala., 46.33.

KANSAS—\$67.78.

Humboldt: A Friend, 5. **Lawrence:** J. D. F., for Talladega College, 5; A. D. W., for Talladega College, 10. **Ottawa:** Ch., 24. **Severy:** S. S., Lincoln Memorial, 3.60. **Wichita:** Cong'l Ladies, for Wilcox Academy, 20.18.

NEBRASKA—\$378.50.

Bladen: Ch., 6.25. **Fremont:** Ch., 25. **Grafton:** S. S., Lincoln Memorial, 8. **Haliam:** German S. S., Lincoln Memorial, 15. **Hastings:** First German Ch., for Elbowoods, No. Dak., 20. **Hayes Center:** Ch., 2. **Linwood:** Ch., 5.25. **Monroe:** Ch., 25c. **Omaha:** H. C. H., for Talladega College, 5; J. A. L., for Talladega College, 5. **Spencer:** Ch., 2. **Steele City:** Ch., 6.

Woman's Home Missionary Union of Nebraska, by Mrs. C. J. Hall, Treas., 278.75.

NORTH DAKOTA—\$91.65.

Beach: Missionary Soc., for Elbowoods, No. Dak., 3. **Bismarek:** G. F. W., for Elbowoods, No. Dak., 10; E. T., for Pleasant Hill Academy, 3. **Cando:** Mission Band, for Elbowoods, No. Dakota, 5. **Fargo:** First Ch., 10. **Melville:** Jr. S. S. Class, for Elbowoods, No. Dak., 11.35. **New Rockford:** Ch., for Elbowoods, No. Dak., 12.30.

Cong'l Conference of N. D., by Miss B. C. Stickney, 37.00.

SOUTH DAKOTA—\$9.35.

McLaughlin: Union Ch., Lincoln Memorial, 9.35.

COLORADO—\$111.31.

Buena Vista: Ch., 3.50. **Colorado Springs:** First Ch., 37.45. **Eaton:** First Ch., 16.75. **Greeley:** First Ch., 38.50. **Lyons:** Ch., 2.76. **Montrose:** First Ch., 11.65. **Paonia:** Ch., 70c.

MONTANA—\$29.00.

Livingston: Ch., 14; Ch., "Live Wire Club," for Black Lodge, 5. **Great Falls:** Mrs. L. H. H., 10.

NEW MEXICO—\$10.00.

Deming: Good Cheer Club, for Rio Grande Industrial School, 10.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$17.00.

Redwood City: Y. P. S. C. E., for Lexington, Ky., 7. **Saratoga:** Mrs. S. D. B., for Talladega College, 10.

CALIFORNIA (Southern)—\$60.00.

Etiwanda: Ch., 24. **Madre:** Ch., for Tougaloo College, 1. **Los Angeles:** E. B. H., for Talladega College, 5; G. H. J., 5. **Los Banos:** Miss L. O., for Talladega College, 25.

WASHINGTON—\$190.64.

Anacortes: Pilgrim Ch., 1.31. **Cheney:** First Ch., 2.80. **Deer Park:** Ch., 7.40. **Everett:** First Ch., 9.25. **Ferndale:** Ch., 6. **Glenora:** Ch., 1. **Harper:** S. S., 60c. **Kalama:** Ch., 2. **Krupp:** Ch., 2. **Newman Lake:** Ch., 1. **Odessa:** First English Ch., 16. **Orchard:** Prairie Ch., 4.50. **Pasco:** Ch., 4. **Peshastin:** Ch., 1. **Pinehurst:** Ch., 1. **Port Angeles:** Ch., 7. **Richmond Beach:** Ch., 82c. **Ritzville:** Zion Ch., 19.20. **Rosalia:** S. S., 1. **Seattle:** Columbia Ch., 11.02. **First German Ch.,** 2.60; **Pilgrim Ch.,** 4.17; **Uni-**

versity Ch., 78. **Sylvan:** Ch., 1.32. **Tacoma:** Pilgrim Ch., 2. **Tolt:** Ch., 3.50. **Tonasket:** Ch., 14c.

IDAHO—\$52.52.

Boise: First Ch., 22.52; **Wright Ch.,** 1. **Challis:** Ch., 10. **Ferdinand:** Ch., 1. **Lewiston:** Orchards Ch., 2. **Plummer:** Ch., 2. **Post Falls:** Miss E. L., S. S. papers for Lincoln Academy. **Weiser:** Ch., 14.

THE SOUTH, &c.

VIRGINIA—\$41.00.

Cappahosic: Gloucester A. & I. School, Lincoln Memorial, 30. **Hampton:** Langley Field, E. P. W., 6. **Manassas:** E. L. C., 5.

NORTH CAROLINA—\$258.30.

Ashboro: Ch., 3.30; H. D. S., for Talladega College, 5; **Greensboro Ch.,** 3. **Kings Mountain:** First Ch. S. S., Lincoln Memorial, 15. **Salem:** Ch., 3. **Troy:** Ch., 25; and Peabody Academy, 199. **Lincoln Memorial.** **Wilmington:** R. A. F. R., for Talladega College, 5.

GEORGIA—\$178.52.

Athens: Lincoln Day Offering from the teachers and students of Knox Institute and industrial school, 54.52. **Demorest:** Ch., 14.70. **Macon:** Colored Citizens of Macon, on Ballard School Coal Bill, 100. **McIntosh:** Dorchester Academy, Lincoln Memorial, 9.30.

TENNESSEE—\$27.00.

Grand View: Normal Institute, three boxes goods for Brewer Normal School. **Pleasant Hill:** Mrs. A. H. S., for Pleasant Hill Academy, 2; S. V. S., for Pleasant Hill Academy, Tenn., 25.

ALABAMA—\$237.00.

Birmingham: F. M. C., 5; J. H. B., 5; Mrs. W. B. D., 5; C. W. H., 5; R. S. M., 25; W. H. S., 100; W. M. Union, 15, for Talladega College. **Florence:** Burrell Normal School, Lincoln Memorial Offering, 60; Burrell Dramatic Club, 11. **Talladega:** S. J., for Talladega College, 1. **Tuskegee:** M. E. R., for Talladega College, 5.

MISSISSIPPI—\$55.00.

Indianola: T. S. C., for Tougaloo College, 10. **Tougaloo:** "Friends," for Tougaloo College, 45.

LOUISIANA—\$351.54.

Erath: Beard S. S., 1. **Gueydan:** Hubbard S. S., 2. **Matchitoches:** G. L., 5; J. W. T., 5, for Straight College. **Montrose:** R. G. M., for Straight College, 115. **Natchez:** C. J., 25; M. J., 30, for Straight College. **Opelousas:** Hollier Mission S. S., 35c. **New Orleans:** "Friends," for Straight College, 139.49. **Roseland:** S. S., 3.70. **Shreveport:** E. B. L., 5; H. H. P., 20 for Straight College.

TEXAS—\$8.41.

Beaumont: C. F. L. N. G., for Talladega College, 5. **Corpus Christi:** First Ch. and S. S., Lincoln Memorial, 3.41.

FLORIDA—\$35.00.

Ocala: Ocala Iron Works, for Fessenden Academy, 10; W. W. C., 5; Dr. J. J. G., 5, for Fessenden Academy. **Tallahassee:** N. B. Y., for Talladega College, 10.

Woman's Home Missionary Union of Florida, by Mrs. C. E. Enlow, Treas., 5.

HAWAII—\$49.75.

Maui: Paia Ch., 49.75.

FOREIGN

Nova Scotia: Hallow, Miss A. McK., for Straight College, 2.

Summary of Receipts for February, 1920

Donations \$25,200.69

Legacies 6,007.63

\$31,208.32

Summary of Receipts Five Months, From

Oct. 1, 1919, to Feb. 29, 1920

Donations \$145,967.66

Legacies 38,735.79

\$184,703.45